

The COMMONWEAL

*A Weekly Review of Literature
the Arts and Public Affairs*

FOUNDED BY MICHAEL WILLIAMS

Editors:

PHILIP BURNHAM EDWARD SKILLIN, JR.

HARRY LORIN BINSSE, *Managing Editor*

MICHAEL WILLIAMS, *Special Editor*

JAMES F. FALLON, *Advertising Manager*

VOLUME XXIX

April 14, 1939

NUMBER 25

CONTENTS

WEEKLY COMMENTS	673
RECTOR OF THE WORLD <i>Barrett McGurn</i>	677
PRAYER OF A RADICAL (<i>Verse</i>) <i>Mary Thomas</i>	679
CAN CATHOLIC EDUCATION BE CRITICIZED? <i>Mortimer J. Adler</i>	680
BUILDING FOR THE FUTURE <i>William M. Agar</i>	683
CLINICS IN CRIME <i>Blanche Jennings Thompson</i>	686
VIEWS AND REVIEWS <i>Michael Williams</i>	688
COMMUNICATIONS	689
POINTS AND LINES: <i>Spanish Reconstruction</i>	691
THE STAGE <i>Grenville Vernon</i>	692
THE SCREEN <i>Philip T. Hartung</i>	693
BOOKS OF THE DAY	694
THE INNER FORUM	700

THE COMMONWEAL is indexed in the *Reader's Guide*,
Catholic Periodical Index and *Catholic Bookman*.

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York.
Annual Subscriptions: U. S. and Canada: \$5.00; Foreign, \$6.00.

The Environment of Nazi Operations

THE SHIFT in British foreign policy makes it easier to imagine just who would fight whom in a world war, but it doesn't make it certain.

The disorganization of Europe has been one of the important factors which has prevented war during the past few years; now it remains to be seen what effect increasing organization will have. It does not seem likely that Hitler's Nuremburg Congress will be postponed this September on account of war. Expressing such a hope, one is sadly reminded of the false predictions publicists made early in 1914, but at least we don't hold it because we think mankind has progressed so much that war is unthinkable. Rather, Hitler has progressed so far that a showdown has become possible. The same theory, or principle, which makes a war a more practical possibility demonstrates to us the error and tragedy of fighting the war. In a *Catholic Herald*

editorial, the following sentence was printed on March 17: "On the other hand the peace of Europe depends not so much upon Germany's methods as upon the moral situation and the state of affairs within which she has acted." The Third Reich is gradually expanding until it has bordering states who are fighting jealous of their sovereignty. The Nazi methods of disorganizing such states can be effective only up to a point.

If the moral situation and the state of affairs within the neighboring country is strong enough to resist the penetration of fascism, then the country can only be conquered by war, and, even conquered, it would present terrific problems of assimilation. Likewise, it would be difficult to impose the national socialist yoke on nations which are not highly centralized and industrialized, where the state machinery and narrowly unified monopoly capitalism does not control the economic life of the vast bulk of individual citizens. Poland and Hungary and Rumania do not fit well into the Nazi blueprints. It would be futile and tragic to go to war against Hitler with a coalition of states in themselves morally and technically (socially, politically, economically) inadequate, even if the coalition could surely beat Hitler to the ground. If the environment in which Hitlerism existed should be developed in "moral situation and state of affairs" by genuine spiritual, social and economic reform—a development which does not for the most part depend on the axis—until its level towered around the greater Third Reich, then there would be no need of war to stop the unreason, the paganism and the exploitation of national socialism. A war front against Hitler is wrong.

Aids for the Small Business Man

THE TORTUOUS quest for recovery manifests with increasing force the interdependence of all the factors that go to make up the national economy. In former eras the government confined its "interference" to high tariff protection of our manufacturers, land grants to the railroads that were opening up the country, and various kinds of charters, franchises, subsidies for carrying the mail, and purchases of usable supplies. The main line of the recovery policy of the New Deal has consistently been to bolster up the most heavily sagging sectors of the national economy, to supply a modicum of purchasing power to families on relief and impoverished farmers and to come to the rescue of home-owners. In these latter days the talk is all about additional relief appropriations and new sums to assure parity prices for our agricultural products, and for special help to distress areas in the South and West. From a remedial, emergency point of view this is decidedly sound. But it is open to grave question as a permanent solu-

[673]

tion, and one may well wonder what constructive steps have been taken toward a permanent, comprehensive solution of the farm and unemployment problems.

The administration's awakened interest in "little business," however, augurs well not only for the individuals concerned but also for the country generally since business is so sensitive that ups and downs in one quarter are felt in all other quarters. If, as Dr. Willard Thorp estimates, one-fifth of our small business enterprises perish every year, something must be done to avert the economic waste and human suffering involved for so large a proportion of the millions of modest enterprises and the 15,000,000 people they employ. The data on small-scale enterprises to be expected from surveys by the Junior Chambers of Commerce in 561 American cities and the dozen or more regional studies to be undertaken by the SEC should be invaluable. The plans for diverting the vast reservoirs of available capital from various private banks into productive channels for small-scale enterprise meet a twofold need that is acute: they may of themselves produce a considerable national business upturn within the next few months. Best of all is the long-term character of the administration's approach to the problem. The provision of adequate research facilities for business men unable to afford the studies which comprise so important a part of the background of the efforts of big business, the distribution of these fact-finding agencies into state universities in each of the forty-eight states and the consequent surmounting of critical problems of capital needs and prevalent operating inefficiencies should sharply curtail the number of tragic economic failures. It should enable little business to compete with big business on far more equal terms. It will probably demonstrate in many cases the wastefulness of a number of the vast agglomerations of capital and organization. We cannot turn the clock back. Good old laissez-faire competition will not set things aright. Little business requires regulation and cooperation as well as big business. But these new governmental facilities may in time lead toward a healthy decentralization of capital and enterprise that would mean a more personal, more responsible, more stable type of national economy than we now enjoy.

Civic Spirit at Its Best

THE DIFFICULTIES in balancing the budget of the City of New York are matters for expert handling, but they are matters of general knowledge. The pressure, inevitable and legitimate, for increased expenditures in the departments that directly serve the city's ever-widening life, constitute in the face of the present inordinate tax burden, one major problem.

The impediments, political, personal and technical, to a scientific cutting of superfluities in function and personnel, a scientific readjustment of salaries all along the line of our incredibly large and complex municipal organization, constitute another. This is now generally appreciated, even in quarters where the power of economic analysis is limited. The mayor's words in presenting the current executive budget to the Board of Estimate—a budget which, even with heroic parings, including a voluntary 10 percent cut in Mr. La Guardia's already voluntarily cut salary, and with tentative reductions depending on permissive legislation, of protected large-bracket salaries, comes within less than \$1,000,000 of the constitutional maximum—these words convey real meaning to most of New York's citizens: "A breakdown . . . may be avoided within the next ten or fifteen years only by the exercise of caution, prudence and economy."

But what we really wish to point out in this paragraph is that these unwieldy finances, these great necessary sums, these towering and ever-advancing irreducible minima which must be extracted from stationary or reduced sources, all form an especially telling background for the action last week of the Police and Fire Departments. The higher officials in these two groups, who are paid \$5,000 or over, voluntarily relinquished 5 percent of their salaries for the coming year. They did so with express recognition of the financial burden borne by New York's taxpayers. In view of the fact that these salaries are only reached after years of service for the city; that their salaries are mandatory under the law; and especially that they have been the first, and thus far the only, groups to manifest this generous concern for the city's needs, their action is thoroughly admirable. But taken in the light of the whole financial picture, it becomes an even finer gesture. For the amount which is saved to the city by these volunteered cuts is about \$115,000: a substantial sum, whose absence will definitely be felt by the men giving it up, but not a sum which in itself will swing a budget of hundreds of millions. For instance, the cuts in other mandatory salaries envisaged by the mayor run to about \$4,000,000; and even this is a small item. In other words, the policemen and firemen are not by themselves solving the difficulty; they are not even contributing one of many known mites which will solve the difficulty. They are making a sacrifice on generous principle, and nothing else. Where so overwhelmingly much remains to be done, the temptation to most of us simply to do nothing is almost irresistible. These men have cheerfully resisted it, to set an example of which any city ancient or modern would be proud. Theirs is the highest type of citizenship. May their fellow citizens show it the appreciation it deserves.

Merit Plans for Job Insurance

STRICT justice is a very difficult thing to achieve in the complex world we face. Yet the difficulty of achieving it should not make us give up in despair. Particularly is it difficult to be just in matters of taxation. Perhaps that is why our income tax blanks are so head-breaking. On the face of it there is little justice in taxing all employers alike for unemployment insurance. To do so is to encourage the employer who treats labor purely as a commodity, to confirm employers in the notion that it doesn't do much harm to fire an employee: he always has his unemployment benefits to fall back on. Yet most of the schemes for making the amount of unemployment insurance payments contingent upon the employer's record with regard to dismissals are so cumbersome and difficult from an administrative point of view that they discourage even those who would be their proponents. The latest scheme is much simpler. It has been worked out by the New York State Employers' Conference for presentation to the state legislature. In place of the present uniform 3 percent, there would be a "merit rating" schedule based on the burden each employer placed upon the state unemployment insurance fund. The total amount collected would be approximately the same. The record of each employer for the past three years would be compared with the record for the state as a whole, and then employers would be assigned to different categories, ranging from those who would pay only $\frac{1}{2}$ percent to those who would pay 4 percent. The purpose of all this would be to reward in a material way those who try to keep their employees steadily employed. Both the AFL and the CIO object to the plan on the ground that it will make employers hesitate to hire new workers, since employers would have to take into consideration the eventual possibility of having to fire new workers and of thus spoiling their "merit rating." Proper adjustments for new employment could easily be made. The proposal appears more just than the present blanket tax, and if it were enacted it might encourage the spreading out of seasonal employment as well as contribute to the thing most badly needed of all at the moment—the worker's sense of security.

The Goldfish Problem

AN EFFORT, noble in intention but probably doomed to failure, is under way to make college students stop eating goldfish. Dr. Edwin E. Ziegler, Boston pathologist, says the practise may lead to tapeworm, to the germ of which (or perhaps it should be larva or pollywog) the goldfish is host—who would have thought the little creature kept such sinister com-

pany! Dr. Dixon Ryan Fox, president of Union College, employs what at first seems the remoter language of metaphor, though this may be a mistaken impression. He told a meeting of college publicists bent on getting from the "friendly and reasonable press" high publicity instead of low, that "no college gold will come from goldfish." However, whether Dr. Fox was using "gold" in the poet's sense or in the college president's sense (which after all he has every right to do), his general intent is unmistakable: he does not think the goldfish diet a good idea. To the foregoing pleas legal suasion may possibly be added, if the Massachusetts legislature moves, as rumor predicts, to check these meals by law—within the Bay State, of course, where they originated. We would point out that this type of academic activity rises and falls by a mysterious law of its own. Adopted specifically because it is crazy, it runs a course of ascending craziness until it reaches an apex (sensed at once by its votaries), when it dies very dead indeed, to be replaced by something else. Thus goldfish-eating, of which the record rose rapidly from one (Harvard), three (Franklin and Marshall), twenty-four (Harvard again), twenty-five (U. of Penn.), twenty-nine (Boston College) and forty-two (M. I. T.) to sixty-seven (Middlesex), was in a sense relegated by phonograph-record eating (two, Chicago University) and king-snake eating (one, University of Arkansas). The further reaches of the movement may include perhaps clam-shell eating, or eating one's hat; or it may venture into the even more exotic field of organic ingestion mentioned by Hamlet: "Eat the crocodile." But eventually an undergraduate leader is bound to arise with the vision to see that walking on one's hands is the thing, or studying on a flagpole; and then the goldfish problem will be over.

American Music Publishers

IT IS not often that we advert in these columns to some enterprise which cries its wares in our advertising section. Yet there are occasions when a sense of editorial reticence can be too extreme. The seventy-fifth anniversary of the music publishing firm of J. Fischer and Brother of New York seems to be one of these occasions. This firm has not only maintained an enviable reputation for integrity during the three-quarters of a century it has been in business; it has materially assisted in the reform of church music, so ardently desired by all the recent Popes, by making available to organists and choir directors ancient and modern music which accords with the requirements of the "Motu Proprio." There is a further point of interest in all this. For over a century Germany and Austria have been the world's centers for music publishing. No other

country could even approach them in this field. The present régime in Germany will certainly make this preeminence impossible in the future, if only by reason of the irrelevant limitations it imposes upon what the music publishers can produce. Our music publishers should seize this opportunity, and it is to houses of the integrity and high musical standards of J. Fischer that we can look for this. May they continue to prosper in the future, and for the same reasons as they have in the past.

National Catholic Alumni Federation

WE DON'T know how important in fact the common opinion of the graduates of Catholic colleges in this country is; potentially it is of the very first magnitude. Organization for the 1939 convention of the National Catholic Alumni Federation, to be held in October, is already under way. The pamphlet issuing the call to the convention has been widely distributed and it is integrated into the very roots of current problems. It notes the increasingly widespread recognition in this country of the danger to freedom presented by our developed secularism. The President's Annual Message is quoted, recognizing the dependence of democracy and international good faith upon religion. Walter Lippmann's analysis of the tradition which made the fathers of the country love and establish freedom, tracing it to their education in "the great central religious tradition of western civilization," is recorded, and his recognition that we must undergo another revival of learning in that tradition in order to preserve or regain freedom. A revival of learning is called for in the humane arts, a redevelopment of liberal education, as contrasted to the astigmatic utilitarian courses imposed by the American secularists who gained dominance in our schools during the last century. It is notable, especially after reading and recognizing the great validity of Professor Adler's article questioning the state of mind of Catholic educators, that this brochure of the N.C.A.F. welcomes the good work of those Americans of other faiths who are working for a revitalization of liberal education, if, in many cases, only in the natural sphere. Our own shortcomings are also admitted and regretted: "We are not without fault. Our colleges have been influenced by the spirit of our time. Pure vocational aims often have been substituted for cultural values, mass production for individual training. Neglect of the liturgy is appalling. Neglect of the alumni is one of the blind spots in our educational vision. Finally in American Catholic colleges and universities there is a total absence of theology as an integral part of the university curriculum. . . ."

The West and the South Unite

THE PRESENT plight of the nation's farmers has heightened demands for appropriations to achieve "parity" with manufacturers who are protected by tariff walls. But more important than the \$400,000,000 involved in the preliminary proposals or the latest agricultural subsidy devices is the formation of a formidable bloc of senators from the West and South. Highly significant is the announcement that the House will not consider the Smith-Bankhead Bill, which deals only with cotton. The move is to enact farm subsidies all in a lump. Legislation by bloc means that in order to secure the necessary support for one program, such as farm subsidies, commitments must be made to support other appropriations such as new sums for urban relief. If the new South-Midwest bloc waxes strong it may have the deciding votes on the critical matter of foreign policy. Happily such strength for relief and isolationism is a healthy influence.

Search for the Third Way

THOSE who believe in the freedom of the will, although they realize that the choices presented are not always as unlimited and as attractive as can be conjured up in fairy books, have frequent cause for exasperation in the passivity and fatality with which we allow ourselves to be driven into the desperate camps of fascism and socialism, protesting that we like neither one. We should test the bounds of our freedom before assuming they are stiflingly narrow. Mr. A. Graham Carey expresses this purpose in the *Weekly Review*, in a way that deserves quotation:

We cannot allow ourselves the luxury of lining up either with the left against the right, or the right against the left. If the right means order, an intelligent regard for social experience, for history, then we are with the right. If the left means justice for the dispossessed, and a decent determination to end the miseries of the victims of industrialism, then we are with the left. But there can be no conflict between order and justice. There is a terrible conflict between people. This is the war of ideologies. There is a terrible conflict between those who want order but are careless of justice, and those who want justice but are careless of order. To take sides in this war is to identify ourselves with the evils of the side we espouse and blind ourselves to the good on the other side.

Mr. Carey then voices the principle of the distributists: "Distributists refuse to condone evil and condemn good in this way. They make a direct attack on the problem. They are daring enough to try to get all the good and steer away from all the evil."

Rector of the World

Episodes in the life of Pope Pius XII illustrate the piety and dignity, the gentle geniality, zeal and self-discipline of the present Vicar of Christ.

By Barrett McGurn

OF ALL memories of the coronation ceremony none is so vivid as the recollection of the face of Pope Pius XII as he was borne past us in the basilica. Alone in that vast assembly of happy, smiling faces, his bore a look of agony. His cheeks were sunken, his lips drawn, his eyes chilled and staring. There on the sedia gestatoria, the man with the most awful responsibility in the world, perhaps was already hearing the ominous words recited a few minutes later with the imposition of the tiara:

"By this sacred tiara, adorned with three crowns, know that thou art the Father of Princes and Kings, Rector of the World, and Vicar on Earth of Our Lord Jesus Christ, to Whom be all honor and glory now and forever, world without end." Rector of the world! Vicar of Christ!

Perhaps I was the more forcibly struck by the expression of the Holy Father because I had had an opportunity to study his face within a few feet eleven days before, when he was still but cardinal camerlengo. He filed from the Pauline Chapel into the Sala Regia with the other members of the Sacred College, and turned toward the Sistine Chapel. The conclave was about to begin with the taking of the oaths.

Calmly and with face relaxed, Cardinal Pacelli walked with his fellow cardinals. His hands were folded, his head bowed. He radiated peace. Most of those who saw him then said later that although he had the bearing of one who expected to be chosen, and had already bowed to the Divine Will, the terrible weight had not yet begun to press upon him.

But with all the apprehension of his expression in that coronation procession, there was strength, the strength born of personal discipline and charity to others. Both were revealed in the careful thoughtfulness with which, ceaselessly moving his right hand, the Pontiff blessed first one side of the basilica and then the other as he turned himself to be seen. The discipline was shown throughout the ceremony in the tireless deliberate way he met each demand of the unfamiliar four-hour service. It was shown too in his courage as he sat erect on the throne of Saint Peter and saw bishops and archbishops kneel to kiss only his shoe and knee, not even a hand or cheek, a ritual emphasizing the life of lofty loneliness that he must lead until death. The charity was shown, as well, in

the breaking of a century's tradition by reception of the tiara in the open air where a full half-million might satisfy their desire to see, rather than the very few who were able to get choice locations in the basilica.

The piety and dignity that emanated from the person of the Holy Father throughout the service recalled to Argentinians present the Eucharistic Congress at Buenos Aires in 1935. The character of Cardinal Pacelli became known to many then for the first time. For the whole two hours he was drawn on a float in the Eucharistic procession, Cardinal Pacelli, the Papal Legate, knelt erect, with palms pressed together in an attitude of prayer before the exposed Host in the monstrance. Despite the acute physical hardship of the act, he had insisted that no other would do.

The same unsparing self-discipline was reflected in a little incident in 1936 when Cardinal Pacelli concluded his tour of the United States with an address at the Waldorf-Astoria. Without notes he delivered a speech of 1,000 words, speaking English, a language he had required himself to learn the year before at fifty-nine. To the amazement of all of us at the press table, he recited every word identically as he had released it. None of us ever had "covered" a speaker who did not in some way divert from his intended text. For the Cardinal it was a customary performance. A journalist told me he had checked the Cardinal's lengthy address in French at the Vatican Press Congress and that not a word was altered in delivery.

The partial explanation lies in the custom of the Cardinal never to accept a speaking invitation unless it was given months in advance. Then each day he could be seen strolling for an hour beneath the palms and pines of the Borghese Park in Rome, clutching in his hand some flapping document. Here he satisfied the need for daily exercise his plan of life required.

Delight in speed

He begrudges the waste of a single moment of the day. Perhaps that accounts for his delight in speed, a liking he shared with the late Pope Pius XI. His chauffeur was accustomed to have the Cardinal Secretary of State arrive at the car fifteen minutes before he had to be at an appointment twenty normal minutes away, and they would reach their destination on time. One day as the

[677]

Cardinal descended with his customary smile and "Thank you" to his chauffeur, a companion remarked flippantly: "I know why you say 'Thank you.' It's because you like the speed." The Cardinal hesitated a moment and then gravely replied: "No. I say it because of Christian humility."

That quality Cardinal Pacelli, now the Holy Father, enjoys to the fullest. It has inspired love of him throughout the staffs at the Vatican. I learned that inadvertently four days before the conclave when I went to the Vatican and attempted to gain entrance to the cells to be used by the cardinals. At the foot of the Scala Regia, the monumental staircase leading to the Sistine Chapel, a Swiss Guard blocked my way. None were to be admitted, he said. Newspapermen were not exceptions. As I argued and pleaded, the two of us floundering through the debate in schoolroom French, a limousine suddenly passed beneath an arch and into the courtyard. The guard snapped to attention and the prelate in the rear seat doffed his hat.

"Cardinal Pacelli?" I asked.

"Oui, oui," the guard said excitedly, beaming graciously for the first time. "Cardinal Pacelli . . . le Cardinal Camerlengo . . . le chef de l'église."

He said the latter proudly. Then he beamed again. We had a common friend. He listened silently as I began giving my arguments over again. In a moment he interrupted, summoned an aide, and dispatched the two of us to examine the cardinals' cells to our hearts' content.

The gentle geniality of the new Pope was experienced by the Princess of Siam, in an incident about which few persons have heard. The Princess arrived in Rome with her royal father, excitedly anticipating an audience with Pope Pius XI, but was taken ill with tonsillitis. The King went to the audience without his disappointed daughter. Several days later a prelate was showing the recovered Princess through the Vatican Museum when she told him of her disappointment. She added that she had been told in Berlin that the Cardinal Secretary of State was a great man; it would make her happy if she could meet him at least. The prelate phoned Cardinal Pacelli and was ordered to come with the Princess at once. As they chatted, the story of her lost audience came out. Whereupon Cardinal Pacelli called the papal apartments. What color dress was the Princess wearing? the voice at the other end of the phone asked presently. It wasn't black, Cardinal Pacelli admitted, but it was a very reserved brown. Within a half-hour the Princess was in private audience with the Pope.

Living with his family

The new Holy Father has had more than the normal number of years with his family. Even when Cardinal Gasparri had summoned him to

the Secretariate of State after his ordination, he continued to live at home. Brother Clancy, head of the Irish Christian Brothers school in Rome, still remembers Cardinal Pacelli's nephews' pride in him thirty years ago. They attended Mass with the other pupils on week-days but on Sundays would say proudly: "We stay at home for Mass today. Our uncle celebrates it for us!" The father of His Holiness, Filippo Pacelli, one of the leading ecclesiastical lawyers of Rome, lived to be a nonagenarian, and attended his son's Mass, receiving Communion from him every day.

The Pacelli home is in the new section of Rome, Prati, built thirty years ago. Quiet although completely built up, it nestles behind Castle St. Angelo, the old papal fortress, on the Tiber. The house is painted Pompeiian red, the picturesque color, seen all over Rome, which the Italian authorities denounced a few years ago, because it is incompatible with a militaristic nation of destiny.

Inside the quiet halls of the villa, peace rests lightly. The sitting-room, bathed by the southern sun, is dominated by the Pacelli papal coat of arms. The gold-woven red tapestry depicts two blue-clad angels holding a crown-topped shield divided into halves, one showing a dove carrying olive leaves, the other the tiara and keys of the Pope. Sacred pictures adorn the walls, one of them a study of Christ in His Agony. In the little courtyard behind, mathematical neatness dictates the perfectly straight line of the low clipped box hedge and the little gravel walk.

The new Holy Father was born not here but in a Roman palace near the Chiesa Nuova built by Saint Philip Neri. As a little boy he became a member of the Catholic boys' club operated by the Oratorian Fathers who direct the church. In the club, which is modeled after the little groups of boys Saint Philip Neri collected for oratorical discourses, young Eugenio delivered his first timid, halting sermon. It was the forerunner of many. He sang his first Mass and recited his first sacerdotal sermon in the church in 1889. Later throughout the world he preached in Spanish, German, Hungarian and Portuguese, as well as Italian, English and French.

Eugenio was distinguished as a youth for his unusual gravity. He was a brilliant student, succeeding especially well in history and languages. He led his college class at the Visconti Liceo, and won the Italy-wide essay contest on "universal history" sponsored for *liceo* students by the Ministry of Public Education.

His desire was to care for souls

At his ordination his desire was to care for souls. He was to wait forty years for the fulfillment of that simple ambition—and then not the souls of a parish but of the world were to be his responsibility.

Cardinal Gasparri called him to the Secretariate of State after he had passed a short time as a professor at the Roman Seminary. Set to work at the codification of canon law, a task ordered by Pope Pius X, Father Pacelli soon became the protégé of Cardinals Merry Del Val and Della Chiesa, the latter of whom became Pope Benedict XV. The rapid rise of the young priest in the Secretariate of State, how he was made an archbishop at forty-one and papal nuncio to Bavaria in 1917, how he became papal nuncio at Berlin in 1920, and how he was made a cardinal in 1929, has been told in every newspaper. It is unnecessary to repeat. The story of the past nine years as Secretary of State is also well known, but an incident of the calm, cool restraint for which Cardinal Pacelli became known through the chancelleries of the world may be mentioned.

As reporters went down the bay on the coast guard cutter on the morning Cardinal Pacelli arrived in New York for his American tour, none of us had any plan but to obtain a statement reflecting the Vatican attitude on the Reverend Charles E. Coughlin. The presidential campaign was just finishing and Father Coughlin had spoken frequently on the subject in his broadcasts. When we were admitted to Cardinal Pacelli in a hallway of the steamship, we were handed copies of a mimeographed statement of several hundred words in which the Cardinal explained his desire of getting to know America, and stated that his plan was merely a vacation trip. Father Coughlin was not mentioned. A reporter asked a question intended as a prelude to discussion of Father Coughlin. The technique usually was successful. The reluctant celebrity customarily had a few interesting things to say as soon as he was lured into answering questions. Cardinal Pacelli smiled and made no answer. Another question was attempted and the reporters surrendered, bowed and left. Cardinal Pacelli had survived scratchless the ordeal by New York ship news.

Another trip of the Holy Father gives perhaps the most important side of his character. As the Budapest express swayed and rattled over the rails on the way from Rome to the Eucharistic Congress last year, to which Cardinal Pacelli was also Papal Legate, the members of the Cardinal's entourage were summoned to his quarters at about nine in the evening. With some of them wondering what extraordinary event could have provoked the Cardinal to call them at an hour so close to bed-time, they filed in.

"Kneel down," he instructed as he dropped to his own knees. Then, with beads in hand, he led them in the recitation of the rosary.

Next morning the Cardinal was met at the train by an official party and a round of welcomes and official calls on government and church officials began. At half past twelve, with most of the

members of his party wearied by the ordeal, the Cardinal shocked them by saying he was now prepared to say his Mass. Unnoticed by the rest he had fasted all through the receptions that he might not miss even for one day his sacerdotal privilege.

The Holy Father sat motionless on the sedia gestatoria as the ceremonier burned before him the oil-soaked oakum, warning him that "thus does the glory of the world pass away." Each of the three times the oakum was burned before him he sat rigid, his eyes riveted on the flames as they curled and licked up before him for about twenty seconds. But then as the procession continued and with that thin right hand, so gentle yet so firm, he resumed his benedictions over the kneeling worshipers, we wondered whether any words of admonition were more unnecessary than were those to Pius XII.

Prayer of a Radical

("Capaces sanctae novitatis": From the Mass for Tuesday in Holy Week.)

Mirror of Justice,
Be our advocate.

In Passiontide
We were so radically sealed
With potency for holy newness
That with Saint Paul, trumpeter of Wisdom,
We appeal
From the justice which is ours
To justice in Christ.

Cause of our delight,
Through you I appeal
From the joy of having
What is good for me
To the joy of being His
For Whom I—
I!!—am somehow good.

Mother of the Mystic Body,
I appeal
To be found in Jesus,
In the power
Of His resurrection,
In the tension
Of His Cross.

Seat of Wisdom, Seat of Wisdom,
Give the homage of my being
In appeal
To Him Who already knoweth
What His members shall become
In the tension
Of His justice and glory. . . .

And, Queen of martyrs,
Pray for us!

MARY THOMAS.

Can Catholic Education Be Criticized?

By Mortimer J. Adler

I.

TO ASK whether Catholic education can be criticized—found fault with as well as praised—is a question so indefinite that it may be regarded as rhetorical. The answer must be affirmative. To whatever extent Catholic education is a merely human institution, it is subject, as all human institutions are, to its share of imperfections. Perhaps, therefore, the question should be: by whom can Catholic education be criticized and in what respects? Again, if the question is understood in one way, the answer is also indicated: in whatever respects Catholic education is not directly founded upon infallible dogma, it can be questioned, and *reasonably* so by anyone who proceeds in the light of relevant principles. What we must ask, then, is: from whom and on what points will Catholic educators receive adverse criticism? By “receive” I mean the kind of consideration which a good judge gives to a case he is hearing.

The difficulty of being a judge and a defendant at the same time has always been known. Yet it is true that in moral matters men have always been called upon to judge themselves. But finding fault with one's self, courageously and accurately—neither in the hypocrisy of false modesty, nor in the pathology of masochism—is so difficult that men need to be helped to accomplish it. Sometimes the aid is given under special auspices, as by a priest in the confessional, or by the psychoanalyst in his office; but the most general aid, under *natural* and *normal* circumstances, is given us by our friends. In the highest sense, a friend is one who is our *alter ego*, one who through a similitude of virtues is not only able to speak to us as we should speak to ourselves, but who will dare to speak where we might pass the matter by. There is good reason to suspect that a man who is not receptive to a friend's adverse remarks is probably one who is even less inclined to examine himself candidly and effectively. The only other supposition is that he is unable to discriminate among his critics those who are his friends from those who are not, but this would also signify defective self-knowledge on his part.

There is some evidence that Catholic educators are critical of their own institutions and programs. An article by Father Virgil Michel in the *Catholic Educational Review* for February, 1938 (xxxvi, 2), entitled “Let's Examine Ourselves,” affords a clear example; another can be found in the proceedings of the educational conference of the Holy Cross Fathers, held at Notre Dame in June, 1937; still another is to be found in the

writings of Dean Fitzpatrick of Marquette. There are undoubtedly many more. But, unfortunately, there is contrary evidence of a disturbing sort, evidence which suggests that there is a large group among Catholics who seem impervious to friendly criticism, either because they are so uncritical of themselves as to regard Catholic education as above reproach, or because they cannot recognize the signs of friendliness.

II.

When President Hutchins first published his views in “No Friendly Voice” and “The Higher Learning in America,” leading Catholic educators were quick to see that his voice was not unfriendly to them. Here was a secular educator who pointed out, as forcefully and plainly as they could desire, all the essential defects of contemporary schools, colleges and universities. True, they soon became explicit on two points in which they differed from him: (1) the question whether theology or metaphysics was the *scientia rectrix* in the hierarchy of studies; and (2) the question whether the moral, as well as the intellectual, virtues had a place in formal education.

I hope it has now been made sufficiently clear that both of these differences were due to misunderstandings of Hutchins, for which, of course, he may have given the occasion. The context of his remarks about metaphysics and theology show that he was not talking about the ideal university, not the best university absolutely, but the best *secundum quid*, i.e., the best organization of studies possible for a non-sectarian university in a secularized society. By “metaphysics” he most certainly meant to include natural theology, as indicated by his three basic divisions of a university according to the relation of man to God, man to nature, and man to man. Without the authority of dogma, he could go no further. That he was not supposing the inclusion or omission of religion to be a matter of educational indifference is fully confirmed by his recent acknowledgment of the basic function which parochial schools perform. Similarly, the context of his negative remarks about “character-training” show that he was thinking only about the sort of thing Teachers' College means by “developing one's personality,” i.e., expressing one's *individuality*. That he held the moral virtues to be indispensable to a good use of knowledge, and hence a primary educational objective, was plainly shown by his convocation address on “The University and Character” which THE COMMONWEAL published last spring (April 22, 1938).

These two misunderstandings are less serious

than a third which Catholic educators have also manifested. They appeared to think that President Hutchins's grave charges against contemporary education at all levels applied only to secular institutions, and not to their own. Since Hutchins's writings were primarily concerned with secular education, it would not have been proper to indulge in gratuitous asides about ecclesiastical institutions. Yet when he was invited by Father Wilson of Loyola to address a Catholic educational conference in Chicago (May, 1937), he did not hesitate to speak as frankly as was necessary to correct this misapprehension, which had already made itself widely known—a fair index of the degree to which Catholic educators had failed in self-examination. On that occasion he told Catholics that they “imitated the worst features of secular education, and ignored most of the good ones”¹; and emphasized the comparatively lower standards, for both teachers and students, in their institutions. It must be said to the credit of those present that, for the most part, they realized that they had no answer to these charges. They did not attempt to deny them by offering extenuating circumstances in self-defense. Nor would Hutchins, on his side, have denied such extenuating circumstances, as evidenced by his recent article in the *Saturday Evening Post* (January 28, 1939), in which he recognized the importance of religious training as a function which only parochial schools perform; and, recognizing their financial handicaps, he advocated government aid for ecclesiastical, as well as public, institutions.

One reaction to this recent article in the *Post* again signifies a curious resistance to friendly criticism, as well as an incapacity for candid, just self-appraisal. The reaction was caused by Hutchins's remark, made in the context above indicated, that “the parochial schools the country over are not as good as the public schools in the same community.” (He has elsewhere revealed that he would make the same comparative judgment about Catholic colleges and universities.) As coming from a friend, such a remark should at least elicit some moments of self-searching, if not a prolonged weighing of the evidence without which, it should be presumed, a friend would not speak thus. Certainly, the context of the statement suggests that Hutchins intended a possible connection between the weaker financial resources of Catholic schools and their institutional inferiority; though even on this point a self-critical Catholic educator might question whether the comparative rating, *if accurate*, could be entirely explained in terms of economic inequalities. But one Catholic paper in Chicago (the *New World*) went so far in the other direction as to comment:

¹ A full report of Hutchins's remarks, along with consequent discussion, is contained in the *College Newsletter* (of the Midwest Regional Unit of N.C.E.A.) for May, 1937.

We have no quarrel with Hutchins's appreciation of parochial schools. As an individual or as a spokesman for a group he is entitled to voice his opinions. We feel, though, that airing his opinions when they are not at all germane to the topic under discussion and particularly in a publication of national circulation, goes to discredit the cause of parochial education. . . . The apologists for Hutchins in Catholic circles will be a little red in the face in their embarrassment. It is a good lesson, however, and it serves as a warning against praising anyone too whole-heartedly when his opinions for the moment coincide with ours. It is dangerous and it can backfire as it just did with a vengeance.

Unfortunately, this is not an isolated reaction. It is shared by many, though not so explicitly voiced, perhaps. An editorial in *America* (February 18, 1939) only asked Hutchins to produce his *scientific data* on the point, but the tone of the request hardly betokened any credibility that such data could be produced. Even the editors of *THE COMMONWEAL*, insisting that a just comparison could be made only in terms of what the two school systems have in common, and conceding the superiority in “books and desks and buildings” to the secular system, which is “more generously fed with public funds,” said that “many will debate about the teaching of the three R's” (February 10, 1939). But even granting that Catholic schools are no worse in the teaching of the three R's and other basic studies, there would still be a serious charge against Catholic education, since secular schools are failing miserably in all educational fundamentals. Catholic schools would have to do a great deal, not a little, better in order to do even a satisfactory minimum.² This charge of failure is more serious as made against Catholic, than against secular, education, because, having the right educational ends, which the secular system does not share and even repudiates, Catholic schools have an even greater responsibility for devising right and proportionate means.

III.

This brings us to the other manifestation of self-satisfaction uncorrected by self-criticism on the part of Catholic educators. It is an imperception—perhaps, even a greater imperception—for Catholic educators not to know that the positive program which Hutchins has outlined as a set of means to achieve the desired ends, is not now in operation in Catholic institutions. Here we must use the case of the St. John's curriculum to make the point, *because* St. John's is the *only* college in the United States, barring none, in which the educational effort, in terms of contriving and adapting the means, is proportionate to the end of

² See J. L. Mursell's article, “The Defeat of the Schools,” in the recent (March) *Atlantic Monthly* for a summary of the various measurements of achievement in the public school systems of Pennsylvania, New York, Maryland, etc. The situation is incredibly bad.

liberal education: the cultivation of the intellectual virtues and the discipline of reason. The fact that liberal education is not the whole of education, the fact that Catholic colleges have other ends as well, principally the ends of religious instruction—the supernatural virtues of the life of grace—does not excuse Catholic educators for not realizing that their colleges are either as bad as or little better than comparable secular colleges in the sphere of specifically liberal education.

The point is not whether the St. John's curriculum is itself faultless. Its proponents have not claimed perfection for it; nor have they been inconsiderate of the kind of objections which Father Bull has raised to the adoption, without modification, of this curriculum by Catholic colleges.³ The extent to which Catholic colleges can adopt a curriculum which calls for the reading of *all* the great books of the European tradition, even those on the Index, is strictly an issue within Catholic circles, and one on which Catholic educators seem to differ.⁴

Rather the question is whether Catholic colleges have in fact a curriculum which is as effective as the St. John's program, so far as the intellectual virtues are concerned. The fact is that many Catholic educators seem to think they do. These same educators, on the one hand, applaud St. John's as a long-needed corrective of the emptiness, illiberality and perversity of the secular colleges—their lack of traditional knowledge and wisdom, their lack of intellectual discipline through the liberal arts, their exclusively scientific, pragmatic, relativistic and dehumanized point of view; but, on the other hand, they appear to say that *only* the secular colleges needed this reform. Catholic colleges have always been doing well what St. John's has just begun.

I have some experience here from which to speak. I have lectured at many Catholic colleges on educational problems, usually emphasizing the importance of knowing how to read and write as a liberal artist would, and of being intimately acquainted with the great works of European culture at first hand, and not through all the second-hand paraphernalia of text-books, lecture courses, etc. My experience has uniformly been to have the faculty agree with the main points, only to discover that they were enjoying my remarks as reflecting on the poverty and perversity of other institutions, but not their own. So I was not completely shocked when I ran into an editorial from the *Brooklyn Tablet* which commented somewhat sarcastically on Mr. Walter Lippmann's piece in praise of St. John's (week of December 27, 1938):

³ See his article in *America*, April 23, 1938.

⁴ See Father Slavin's answer to Father Bull, in *America*, July 9, 1938; and my account of Father Virgil Michel's position in *Orate Fratres*, January, 1939, xiii, 3, pages 123-129. European practise in such matters should also be consulted.

On Monday in the *Herald Tribune*, Mr. Walter Lippmann triumphantly announced that he had found a school—St. John's of Annapolis—which had an educational program based upon the intellectual standards of the Middle Ages and resting on the schools of Ancient Greece. . . . The fact of the matter is that the training which Mr. Lippmann so highly praises has been in vogue in every Catholic college for centuries. Not at Annapolis alone but at Mount Cassiano centuries ago this form of education commenced. In our own great city Mr. Lippmann must often have passed Catholic colleges which give this form of education—an education aimed to make a free person free.

After describing the St. John's plan, the writer goes on to say: "With us all of this is as second nature." If I may again speak from my own experience, I must at least raise a doubt about such self-satisfaction. The graduates of Catholic colleges I have met, both in the university and out, are not better trained in the disciplines of reading and writing, are not better liberal artists, than the average secular bachelor of these arts. Nor have they read a larger number of the great European books; in fact, what is most painfully clear, they have not even read the outstanding great authors in their own philosophical tradition. They have not read Plato and Aristotle, Saint Augustine and Saint Thomas, except, perhaps, in excerpts and quotations. They have never read a great original work in theology. At best, they have some acquaintance with a few of the literary classics of antiquity, but even this is sparse and, not supported by real skill in reading, of little account in their general cultivation. The simple fact, which should be obvious to anyone, is that Catholic colleges are much more textbook ridden, much more beset by such pedagogical evils as manuals and syllabi, than the secular colleges, which, of course, have other faults.

IV.

I am going to venture an answer to the riddle. The enterprise of education is in the practical order. In the practical order we deal with ends and means. It is necessary to be directed to the right ends and to employ the best available means, most proportionate to the end in view. There is no question that Catholic education has the right ends: proximately, all the virtues, natural and supernatural, moral and intellectual; and ultimately, perfect happiness. By comparison, the Hutchins-St. John's program is inadequately oriented, because it concerns itself with only some of the right ends, the natural virtues and temporal happiness; and in the sphere of liberal education, it stresses the intellectual virtues. Let us consider one of the ends, which the Hutchins-St. John's program shares, *as such*, with Catholic education, namely, the intellectual virtues and the discipline of reason. Here Catholic educators tend to *assume* that agreement on the end must

involve concurrence in the means. That is why they regard the Hutchins-St. John's program as a reform of secular education, because it corrects the latter's false ends; and at the same time, a corroboration of Catholic educational policy, because it concurs in that policy's ends.

The assumption is clearly fallacious. In practical matters, disagreement can be about either ends or means or both, and disagreement about means can occur between those having the same ends. The Hutchins-St. John's program conflicts sharply with secular colleges on their ends, holding them to be illiberal; but it conflicts as sharply with Catholic colleges on their means, holding them to be ineffective for the right ends, because they also are illiberal. I say "illiberal" here in that basic sense derived from the ancient and medieval tradition of the liberal arts, which has been lost *everywhere* since the renaissance.

The purpose of this article is not to argue this important issue about means. It is concerned only with the question whether Catholic educators are willing to receive criticism from outsiders as an aid to their own self-examination. As I have intimated, those who are disinclined to examine themselves are likely to be opaque to extrinsic criticism. But it is also true that those who have suffered too much extrinsic criticism, most of which has been unsympathetic and blind, even viciously motivated, are likely to be impatient with or, worse, emotionally resistant to more. Catholic educators have, indeed, suffered from excessive and unscrupulous attacks. Their sensitivities have been so outraged that it is understandable that some may have developed the protective callous of blind defenses: no longer either receptive or

self-critical. That is why I suggested the need for discriminating friendly criticism from attacks motivated by prejudice or animosity.

I can understand why a Catholic educator might be impervious to any critic who attacked the ends of Catholic education, because somehow those ends are implicated in the central truths of the Christian religion, and thus there is a dogmatic confirmation for the conviction of reason about them. *But certainly that is not the case with the means!* The truth of Catholicism in religion and philosophy, for example, is no warrant for the efficacy or intrinsic excellence of the way religion and philosophy are taught in Catholic schools. Only the liberal arts can provide the standard for judging excellence in teaching, for measuring the efficiency of educational means or inventing others; and the liberal arts are neither pagan nor Christian, but human.

Catholic educators will do a better job of self-examination only if, keeping these distinctions before them, they realize why they should be more cordial to an adverse discussion of their means, especially if it comes from friends. And a friend, in this case as in every other, is one who dares to offer such criticism, even though it may prove painful at first, and even though he must always remember that his duties as a friend do not permit him to transgress another and, perhaps, deeper moral obligation: "For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again. . . . Cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye" (Matthew, chapter vii, 2-5).

Building for the Future

For corruption and inertia, racial and group hatreds, we must find a cure. This can be effected through the means of education.

By William M. Agar

SHOULD the collapse of democracy drive us to change our form of government we will develop something purely American, resulting from our own particular mistakes and our native weaknesses. Whatever it is, it will be the end of freedom. We do not want this to happen, but corruption and inertia, the deadly foes of freedom, have already bred evils in our body politic whose results cannot much longer be deferred. Racial and group hatreds are growing to alarming proportions. Nothing can be more dangerous for us since these things are directly opposed to

the Christian principles upon which our country was founded.

We must find the cure quickly, before it is too late. Political reform is obviously necessary. Adult education in citizenship and in a Christian way of life are both essential. The solution of our defense problem, a definite foreign policy, and many other immediate concerns are vastly important, but do not take first place. The real danger is that we will not care sufficiently to try to effect a cure, and will blame certain peoples and groups instead of realizing that our general apathy

is at fault. The trouble is internal, and it arises from the decay of the spirit which motivates us. Consequently, the chief problem that faces us is that of building a strong spirit in our coming generations, a spirit based on a firm religious foundation and willing to struggle to bring back the freedom that was handed down to us. Man cannot attain his full estate unless he recognizes his responsibility to God and the equal rights, before God, of every other man. He is willing then, and only then, to subject his freedom to the restraint of lawful authority in order that the freedom of all may endure. That is the way in which religion makes men free, and laws on any other basis have no force in a democratic state. They are easily circumvented to the benefit of a few and the slavery of many.

It is a truism that our future depends upon what the youth of today are and do when they reach maturity, but it is true nevertheless. What we do to them now is more important than any other single item in building for the future and the task is one of educating them so that they will realize their responsibilities and act on them. The absolutist states are well aware of this and base their own future on the possibility of so conditioning their young people that they can know nothing but what the State wishes them to know. Our ideas of education are different and that makes our task harder. We do not look upon man as state property, we know him as a free individual born into the world with certain unalienable rights, God given, which the just State is bound to protect. We do not think of our boys and our girls as parts of a machine that can be shaped to do the State's work, but as personalities to be so developed that the divine spark within them will find its own form of self-expression for the good of the individual and of the community.

Because these things are so, we cannot drive or regiment our youth. We can only point the way, encourage, admonish, lead as best we can, and trust that the good we may instill will bear fruit so that the next generation will reach heights we have not been able to scale. It would be a great thing, in this connection, if we could make young people realize that parents and teachers are trying not to model them in their own image but to produce a generation better than themselves. Yet, they know their own example is the most potent force for good or evil that they control.

Producing the will to succeed

This is a vast country with diverse views which, coupled with the necessity for freedom, puts a burden on our system of education that we do not always recognize. It means that we have to decide just what we want education to do and then agree on certain fundamental requirements so that the inescapable superficial differences will

not matter. These fundamentals should not be based so much on definite requirements or on the content of courses, though there are definite minima in those respects, as on moral and intellectual development. Education should produce the will to succeed, the ability to tackle a disagreeable job and finish it, concentration, persistence, reasoning power. It should breed hunger for knowledge, keen delight in intellectual achievement, and the historical perspective that gives breadth of outlook. Most important, education must incorporate religion as the force that motivates all its other aspects. Then loyalty, dependability, humility, mental honesty, kindness and respect for the rights of others will develop naturally out of the training received. For life is activity, and activity must be directed to be useful. Religion alone gives that direction by supplying a true measure of right and wrong and a touchstone to test the value of any act.

We know that a man can become truly educated without the benefit of formal schooling or with very little, yet formal schooling should enhance the individual's opportunity to develop good mental habits as well as a background of useful knowledge. Why is it, then, that we fail to educate so many in spite of all the aids we know how to give? The answer is evident though it is not sufficiently emphasized. Education is a cooperative act. The individual who wants to be educated cannot be stopped. On the other hand, the indifferent subject cannot be taught, though he may be stuffed with facts and crammed through examinations. Knowledge does not result from being exposed to certain events. Man learns only in so far as he experiences those events and becomes aware of their significance. Briefly, then, we may blame our failure on the fact that we do not make our youth want to learn.

That is where our duty lies. If we do not accomplish this we accomplish nothing else, but unfortunately it is not a thing that can be done quickly. The process of fitting the individual to the environment should begin in the cradle and continue until death. Parents must develop the beginnings of ambition, concentration and awareness in their children in order that the school may have some foundation to build upon.

There are many aspects of modern life that make this parental duty particularly difficult. A variety of entertainments require no effort of the will and eat up time that could be more profitably spent. Boarding schools can control attendance at the movies and the number of hours wasted sitting in a semi-stupor before a braying radio. To a lesser extent they can control the time spent on cheap literature and the so-called funny pictures, but they cannot make up for the hours previously wasted in that manner. The habit of work is not developed simply by removing previous aids

to loafing. It is a positive thing which must be laboriously built up and which demands the intelligent cooperation of the child.

Inheritance is no guarantee

There are two things to bear in mind: first, an inheritance from intelligent parents is not a guarantee of good mental development; second, the human mind is not inclined to effort any more than the human body. It possesses its own inertia which must be overcome by force of will and the longer that natural laziness is catered to the harder it will be to think and to learn. There is now considerable evidence tending to show that children of parents with low mentality can normally be brought into the upper intelligence brackets if put into a suitable, stimulating environment. Similarly, children of mentally superior parents can easily be pushed back into the lower brackets through lack of the urge to develop themselves.

That is the reason why coddling children is so dangerous. Those who are made to feel that they are unduly important at home, who are insulated from the world by money, who are kept from facing difficulties when young—who are spoiled, in other words—are deprived of the very things that improve their chances for success. They go to school miserably unprepared and with false ideas of values. They expect the world to do things for them, they think they will find a place in it without effort, and often gage values by money alone—a gage which the world may recognize but which will play havoc with their souls.

The spoiled child also resents discipline and becomes sullen and disloyal to those who are attempting to control it and teach it how to control itself. The problem of discipline is complicated enough at best, but when obedience and self-control have not been taught in childhood the difficulties are exaggerated beyond measure. All of us are subject to laws and regulations, all are liable to be punished for transgressions. But punishment is not much of a deterrent and it does not often make the subject change his ways either at home, in school, or, later on, in life. Discipline, to have any value after the early years of childhood, must be self-discipline. Youngsters must be made to realize that the only free man is the disciplined man, the man who has himself under such self-mastery that he willingly submits to lawful authority and patterns his actions according to what he knows is right. Of course this means an absolute standard of action, a positive knowledge of right and wrong, and leads us again to religion without which discipline ceases to be a freedom-building force and becomes vindictiveness on the part of the power that enforces it.

Spoiled, undeveloped children put a burden on all our schools (I am talking specifically of our private boarding schools which draw, normally,

from the privileged class) and it is difficult to lay the blame for this on any shoulders but those of parents. For, whatever we may think of these schools, we cannot claim that they do that kind of spoiling. Daily contact with others of the same age and an enforced routine prevent that. But the spoiled child does not react to the environment as it should. In the worst cases everything goes wrong. In others, social adjustment is difficult. In those not really spoiled but merely softened, the inner urge to succeed alone is lacking. In many cases this urge develops later. Then the time already wasted acts as a brake on all effort and puts an unnecessary burden on the individual.

Where does responsibility fall?

Schools realize their own tremendous responsibility in all these matters. They are in charge of minds that are still plastic and impressionable and they should strive to develop the sense of responsibility and the awareness of the duties of life which will make possible those things which we all want education to accomplish. They know, however, that they can do little with the soft, unambitious type. The parents, the school and the college all have their part to play but the greatest responsibility falls upon the parents. It is their duty, hard as it may be, to prepare their children to take an active part in their own education. Without that any attempt at education is predestined to utter failure.

We would not have so many anti-social people among us if our education was a success. But if we will base education on positive morality and on a fixed code of ethics and make it a process wherein Christian character and legitimate ambition are developed, we will succeed.

If we can do this, differences in curricula, emphasis on science or the humanities, specialization versus general education, or straight vocational training, will all fit into their place in the pattern of education. The young will know what they want and what they are best adapted to by the time the choice must be made, and they will get it. There is no other way to develop a generation who can carry our country forward. They cannot be soft, undecided, unused to making their own decisions, prone to follow the easy way. Their education must be the results of their own efforts given willingly because it is their duty to make the best of the gifts God has granted them.

Our success or failure in developing this sort of educated generation will determine the future of America. The present generation will soon be gone and it is those we leave behind that matters. They will determine whether our country is to be a land where free men can attain their destiny in their own way or whether the mass of our people are to submit to tyranny because of their own weakness and apathy.

Clinics in Crime

Will not public education necessarily be a failure when subversive educational forces are maintained under the guise of colorful and alluring entertainment?

By Blanche Jennings Thompson

WE ARE a strange people, we Americans. We spend millions for public education and complain bitterly that it is a failure. What, in Heaven's name, should it do but fail, when we not only tolerate, but spend other countless millions to maintain subversive educational forces so colorful and alluring, so vested with pleasurable interest that they destroy character faster than the legitimate forces can build it? We have taken away from our children those reasonable checks and controls which are provided by religious training, good example and an intelligent understanding of man's purpose, privileges and obligations on this earth; we have by greed and injustice deprived young people of the blessed therapy of work and forced upon them unlimited leisure; we have slackened our discipline in home and in school so that the young are weak in will and morally bewildered; we have given them under the guise of entertainment complete clinical instructions for crime, and both leisure and motive to commit it. Why should they not be delinquent?

Every night in the homes of our land almost irrespective of economic level, youth listens to the radio. From restaurants, filling stations, automobile dashboards, and from eating-places and hideouts of a shadier variety, the radio reaches the ears of underprivileged youth. And most of them prefer programs that deal with the adventures, escape and capture of criminals. They approve equally the courageous, defiant criminal and the impressive uniformed exponent of law and order, but since the opportunities in crime are more immediate and varied than the openings in law enforcement, it is not surprising that they put their well-learned lessons into practise in that field. It is the battle, the conflict, that youth loves. He will enter the lists on the side that offers the greatest opportunity and the strongest leadership.

On Saturday and Sunday, youth goes to the movies. He does not choose intelligently or fastidiously; he just goes "to the show." Saturday afternoon movies, in particular, have become an established custom. Some children sit through two or three shows, partly to get the worth of their money, and partly to relive again the horror and excitement of the moment when the gangsters "git" the cop or when the cop "gits" the gangsters—it matters little which. They enjoy Donald Duck or the Three Little Pigs, but their real joy

is in violence and bloodshed. Just now a current fad for pugnaciousness and brutality on the screen is having its effect upon children. "The Dead-End Kids," the "Little Tough Guys" and their ilk are showing their influence upon both speech and manners. Prize-fights, formerly accessible only to the few, are now through the beneficent agency of radio and screen made available so that every child may observe in fascinated horror a spectacle of supervised cruelty as ugly as the gladiatorial combats of ancient Rome. It is true that the tough guys are finally reformed, and that the caption "Crime Doesn't Pay" is flashed in large letters at the end of the gangster film, but before that happens the child has learned from a play-by-play description how to enter a house illegally, how to locate valuables, to escape from the law, and to cover up incriminating evidence, to say nothing of receiving helpful instruction in the techniques of arson, murder and other crimes. That he learns his lesson well can be discovered by a little study of the juvenile criminal records.

The good people are bad

It was Lincoln Steffens who pointed out that it is the good people who are bad—bad because they are too good to note or concern themselves with the bad. One of the anomalies of our civilization is the fact that we house the wisdom of the world in austere grey stone buildings where it is available or attractive only to the intellectually privileged child, while we sell the seeds of crime on every street corner to readers of slow-normal and low-grade intelligence. We, the good people, walk unseeingly past the news-stands and drugstore counters where are flaunted in crude and primitive color, with lewd pictures and obscene text, magazines and books that cry to Heaven for vengeance. Here is a greater menace than murder. This is murder of the soul. When the moral fiber of a nation begins to weaken perilously, it is the beginning of the end.

Nearly every boy of low reading ability carries on an active trade in pulp paper magazines, the content of which ranges from relatively harmless "comics" and "westerns," aviation stories, and other adventures tales, to definitely harmful crime stories and actual immorality. If you doubt their influence, ask any officer of the law or any social worker. Not the least objectionable feature of

these magazines is the advertising section which opens doors to all kinds of harmful activities. Whisky, cigarettes, instructions for card sharpers, masquerading as "card tricks"; amulets and other superstitious devices; nude photographs described as "unretouched life studies"; sex literature and appliances—a whole world of degeneracy is open to the credulous youngster who loves to write a letter and get in return mail addressed to himself. Police are becoming more and more interested in the "Lonely Hearts" type of correspondence fostered by such magazines, which often results in monetary fraud, criminal use of the mails by distribution of obscene literature, and other activities contributing to juvenile delinquency.

Boys and girls in private schools, as well as the upper intelligence levels of the public schools are, it is true, reading the fine books provided for them, but there is very little "good" literature that the child of low reading ability is capable of grasping through his faulty medium. With the girls enthralled by movie magazines and "true" stories and the boys deep in mystery and murder, what chance has a teacher with the pleasant little stories provided by the average school book? What chance has King Arthur or Joan of Arc against "Hell's Harvest," "Satan's Slave-girdle," "The Flying Coffins of the Damned" and "Dynamite on Wings"? Retarded boys, notably lacking in power to express themselves in writing, if permitted to imitate the style of their favorite magazines, can write at length and fluently on topics of their own choosing, such as "The Phantom at the Wheel," "The Unknown Killer," "The Shadow" and "Murder While It Lasts."

Apropos of murder—

Apropos of this matter of murder, is the intelligent, literate adult guiltless? Murder is legally a capital offense and theologically a mortal sin, but to the modern reading world it is a recreational obsession. We have our "crime clubs" and our "photo-crimes" to be solved like puzzles. Crime stories are solemnly reviewed in our most conservative publications and expensively advertised. In one Sunday book magazine, the following titles recently appeared either in reviews or in advertisements: "Murder Isn't Enough," "The Night before Murder," "Some Day I'll Kill You," "Murder to Hounds," "The Nasty Name Murders," "Death for the Lady," "Murder for Christmas," "Murder Melody," "Mum's the Word for Murder," "Murder in London" and "Danger Signal," which last is advertised as "an adroit novel on the theme of uncommitted murder—the novel about psychiatry versus murder." A catalogue described the "Accident Ward Mystery" as "medicine, murder and young love excitingly mixed"!

It is wicked to teach our young to read and then tempt them with the literature of the gutter. It is

criminal to legislate for leisure and by it to deprave the children of our nation. What then? Shall we advocate censorship that our youth shall be protected? No. The answer to this problem lies squarely in the hands of every citizen in this country. We are a free people, and because we are free we must use our freedom responsibly. We must shake off our lethargy and prove our concern for the moral and spiritual welfare of our young. We want decency in our literature and entertainment, and we must prove that there is a demand for it. We want a responsible free press that will put its own house in order. Legitimate editors and publishers should unite to clean up the mess in the cellar of their proud structure.

We want responsible freedom on the air waves. Owners and sponsors of radio programs should draft a production code such as that which has done so much to make the movies acceptable, and which can do still more to make them a positive influence for good. Parents and teachers and spiritual leaders should voice their objection to noisy brutal radio programs, to movies based on crime and bloodshed, to the vulgar advertising which can be found even in our best newspapers and magazines. Go to see managers personally. Establish contacts. How shall they know your objections unless you state them? Call up those responsible. Write to them. One person who objects is a crank; fifty become public opinion; five hundred will produce action. Most important of all, do not buy their products if they continue to offend.

The constructive side

Nor must we forget the constructive side of the question. We need people within the writing profession to produce interesting easy books based on the legitimate excitement and thrill of heroic achievement and adventure. We need publishers to put them into attractive, inexpensive form. We need movie and radio producers with imagination and a knowledge of children, who can give us programs interesting to adults and inoffensive to children, disabusing themselves of the notion promulgated by the pseudo-intellectuals that "adult" is synonymous with "dirty." We need advertising men who will scrutinize their copy with reference to truth and decency as well as to profit. We need a consuming public that refuses to buy poison by whatever means purveyed, and we need alert and informed fathers and mothers who see the problem clearly and deal with it firmly.

Most of all we need to pray. We must invoke the Holy Spirit to enlighten and guide all agencies that guide our youth. We must watch and pray lest the things of the spirit be lost, and lest democracy itself shall fail because a pagan materialism has eaten away its very foundation. What shall it profit us, indeed, if we gain the whole world and lose the souls of our children?

Views & Reviews

BY MICHAEL WILLIAMS

ANY AMERICAN traveling in Europe nowadays (the date-line of the one who is tapping out these notes is, Agrigento, Sicily, March 17), has the great and terrible problem of race, with many of its innumerable dependent questions and vexations and curiosities, brought constantly to his attention. Last night, for example, over after-dinner coffee, in the lounge of this Albergo dei Templi, with its Swiss proprietor and waiters, and its British-German-American-French-Italian-etc. tourist-guests, and conversation proceeding in most of the languages associated with the peoples named, Italian predominating, suddenly the blood of your correspondent began to boil. The amiable lady from Milan—mother of the fair-haired and blue-eyed charming young thing who with her equally charming friend, of her own always charming age, and two other ladies of an age in which life's experience more than compensates for passing youth, formed a party seeing this part of their native Italy for the first time—held up a magazine with a full-page portrait of President Roosevelt. "Ah-h-h!" exclaimed the guide of the party, a young employee of the governmental (and centralized) tourist corporation, a handsome, highly intelligent Venetian-Roman, a veteran officer of the Ethiopian war at the ripe age of twenty-nine, and a most enthusiastic Fascist apostle, "Ah-h-h! The Jew!"

"You ass! You son of a wild jackass!" were the words, or some of them, that almost were hurled at the young Fascist officer-tourist guide, by the American-with-his-blood-stirred-up; but he obediently obeyed his own philosophy of this racial business, a practical rule of its application being to keep in mind that letting the blood control one's behavior without a check on that explosive stuff is the worst of all humanity's bad habits, and the chief cause of all humanity's blood-letting since the time of Cain. So he laughed, instead of cussing; he laughed, though nobody saw the joke, the Fascist officer especially being puzzled by my mirth, till I explained that I was amused because I knew how much President Roosevelt, celebrated for his sense of humor, would be amused to think that an aristocratic descendant of one of America's most aristocratic Dutch-English land-owning families should be hissed at for being mislabeled as a Jew by a propaganda machine made and operated in Berlin, its product being employed with such success, apparently, that even enlightened Italians could be fooled. Well, the ladies (one of whom had told me not long before one of those heart-wrenching tales, so common in this tortured Europe today, of sudden disaster falling upon a dear friend suddenly discovered and branded by the anti-Jewish furor) seemed to accept my account of the matter; but the Fascist still frowned doubtfully; and we passed on to safer subjects.

When I left the sleeping hotel at dawn today, let out through the kitchen by a friendly but bewildered first servant on the job, and climbed the steep hill toward

where the Angelus was ringing in a sky clear as the primal idea of crystal-blue, in which a thin paring of the moon cut out a crescent of lemon-white above the gold-brown-purple huddle of towers and walls, while in the other direction stretched the smooth sea like a sheet of hammered silver—all sorts of queer, mixed-up notions and memories concerned with race were distracting me from my business of preparing for Mass. But it was Saint Patrick's feast day. I wanted to celebrate. Not that I am Irish. No, indeed!! I'm Welsh, by blood; but of course we Welsh claim Saint Patrick, for it is easy to blow up the proofs (if that word must be misused again) by which other people than the Welsh, the French, for example, or the Scotch, attempt to show that the Apostle to the Irish was born in this country, or that other one, when of course it is perfectly certain (to Welshmen) that he had the privilege of coming into this world of sorrow (and great joy) near the well of no less a mortal than Saint David himself. But, again, of course, we Welsh who are completely Welsh because we are Catholic, acknowledge that Saint Patrick now really belongs to the Irish, because he evangelized that terrible tribe, and made them the wonder of the world for what is the greatest of all the great things in this wonderful world—and that is, having and keeping the Faith.

Yes, even a Welshman must praise the Irish for that; and mourn, even on this bright dawning of St. Patrick's Day, because we were robbed (by the Sassenach robbers, and a curse upon them—but, no! we must not curse them on this day of all days in the year!) of our priests who had the language in which alone the Welsh of old would recognize the teachings of the Faith. But it is hard (too hard entirely) for a Welshman to remember that the Irish would not let themselves thus be robbed, not though the Sassenachs banged at them for seven centuries; while the Welsh gave in, all except the ever-faithful handful that some day may again possess their people in the dear home of man that only the Faith can make for men. That's the reading of the riddle of race; there is no other. Not till one Faith, the True and Only Faith, the Faith Catholic and Christian, rules over all the tribes and nations and peoples and races, and the unruly blood of man obeys the Spirit that is love and light and life, will all these troubles, these worries, these absurdities, and there horrors of hatred cease.

So I marched up hill to Mass to celebrate with the Irish their day of days. I chose to forget (doesn't this confession prove the fact?) how one of the minor pains of being a Catholic in the United States when your name does not begin with an O or a Mac, or isn't Murphy, or something like that, is the annoyance you must receive from the calm assumption of the Macs and the O's and their like that Irish and Catholic are synonymous terms, and that lesser tribes, without that self-made law of the Irish who claim to be Catholic, are under suspicion, to say the least, and probably eat meat on Friday. What I rather did choose to remember was all that could come to mind (and riches of remembrance came in a flood) of Ireland's love of the Church, and how for the great gift that Patrick (that Welshman) brought them long ago

they have carried it multiplied a thousand-fold all over the world and its seas and its islands; and poured out their blood not merely for their race (though that indeed they have done) but far more abundantly for the Spirit that lifted their blood into life supernatural and eternal, and of their dear island home made all the world the home of God.

At Mass the priest wore instead of the Lenten purple a chasuble of the proper liturgical hue, and after Mass I left an offering for a thanksgiving Mass in honor of Saint Patrick—"Ah, San Patricio! Bene!" smiled the Sicilian priest. And as I marched down the hill again, watching the sea where the Romans defeated the Carthaginian fleet some three thousand years ago, and the ruined temples where still other races, Greeks and Numidians and Saracens, etc., have worshiped, and trafficked, and fought, and where in the Port of Empedocles (where once a republic was successful briefly, very briefly) modern Italy's Fascist fleet keeps part of its destroyers—well, as I marched down hill (much less wheezily than on the way up) I whistled what I could recall of that tune of "St. Patrick's Day in the Morning" which I used to play on a clarinet in my regimental band in Canada, now so long ago, when I was part of the annual parade of the Irish, that parade which takes place in New York, and Australia, and the Argentine and Capetown, and God only knows where else today. "Praties and fish, make a mighty good dish, on Saint Patrick's Day in the morning O!" that's what we used to sing, and the tune was a sort of jig that you could tramp to as well as dance to for hour after hour, the fifes and drums squealing and tumping at it when the brass band stopped.

And I found among the green grass, for all the earth for mile after mile after mile was green, as it ought to have been, something near enough a shamrock to stick in my coat before I went into breakfast, and to write this piece previous to the tourist business of the day, over among those ruined temples, across from the living churches on the hill—the churches of One Church, home of the Faith that is the solution of all this misery of racial rivalries that are boiling today in Europe. So they boiled around this war-torn isle of Sicily thousands, and thousands, and thousands of years ago—and so they still must ravage and divide and destroy the sons and daughters of Adam and Eve until in all their dear homelands, which they do so well to love, honor and protect, they hear and heed those bells that I heard ring in the dawn of the feast of the great Apostle today, and follow those bells into the home that will make one family of all the children of God.

Communications

SLUMS

Evanston, Ill.

TO the Editors: Oliver McKee's article on "Slums," in THE COMMONWEAL of March 10, proved a great disappointment. From an impressive mass of slum death rates, crime statistics, fire hazard percentages and tuberculosis care figures Mr. McKee devoted half his piece hailing the USHA and releasing additional data on the low

B. ALTMAN & CO.



*she can sit down at Altman
and pick out any of her favorite*

VAN RAALTE STOCKINGS

she's a Van Raalte enthusiast; she finds her daily bread "Myth" a 3-thread of considerable sturdiness. She likes the open "Queen's Lace" for dress-up. For sports she likes "Flex-top," and "Sheerio," a 2-thread for evening.

Myth pair 1.00

Queen's Lace . pair 1.65

Flex-top pair 1.15

Sheerio pair 1.15

Fifth Avenue, New York Telephone MU. 9-7000

costs per room in these projects and the numbers of former "slum" dwellers now enjoying the rooms. By design or perhaps lack of space he made several omissions which should be considered by any writer trying to explain to an uninformed public what housing really costs, how it is really paid for and the avoidable obstacles the government should have at its mercy—but hasn't.

The USHA is an "enabling" agency. The burden of inception is, as it should be, in the hands of the local community. The community must have its local authority to petition for housing funds. It operates thusly:

"A locality raises 10 percent of the cost of the project in cash, land 'or other aid toward the construction of the project,' or in bonds secured by the proposed housing, which it sells to the public.

"The USHA lends to the locality the remaining 90 percent of the cost of building at 3 to 3¼ percent interest."

This money must be liquidated in some way, both local and federal, and rentals must be subsidized.

When the USHA has loaned the community the 90 percent, it contracts also to pay into the local housing fund, for as many as sixty years, an annual amount equal to 3½ to 3¾ per percent of the total cost of the project. The locality must contribute one-fifth as much to the government, in tax exemptions, or some other form.

One critic charges that this outlay over a period of years adds up to total costs to the taxpayer which may be twice the original cost of the project.

Mr. McKee failed to mention too the unbelievable lack of cooperation from the building industry, price fixing at high rates for necessary materials, archaic union restrictions which mulct high wages from home builders while 75 percent of construction labor works on WPA, and, as always, the local politicians getting their never-failing take. These are very real obstructions to low-cost housing which Mr. McKee even failed to mention, let alone elaborate on. And they could be remedied by determined, not necessarily dictatorial, government action.

There are perhaps more families living on sub-standard wages in the industrial North than in the agricultural South. The need is perhaps more acute in the North. Yet the only serious attempts to serve the needs of the below \$850 per year group have been made in the South. Just as the almost lone drive to reduce electric power rates has been made in the South. Why?

Chicago with about one-fourth of its total area classed as "blighted" has the magnificent total of four government housing projects, two of them more than two years old. The motorist who "sees Chicago" from the lake-front fails to comprehend what ineptness in city-planning and corruption run wild in local politics will do to lower a city's living standards. And labor must share the blame, too. Its leaders (I'm sure not the workers) would die rather than have ancient high hourly wage rates cut a penny even though it would assure thousands of construction employees a pleasant annual wage three times what they now receive on the WPA.

A READER.

PROFIT- AND CONTROL-SHARING

Washington, D. C.

TO the Editors: It was in the days of our supposed prosperity, prior to 1929, that I first awoke to the evils of our modern economic system, having been prodded into wakefulness by the writings of G. K. Chesterton, which anyone must admit are rousing enough. That interest led me to read "Rerum Novarum" and a little later "Quadragesimo Anno"—and my zeal was quickened.

But what could I do about it? Being a poor, inarticulate government clerk, I felt utterly futile and hopeless. I thought I must do big things—and couldn't.

Then I recovered sanity. I realized one could do only what was within one's means—but that if enough of us did even that little bit, much would be accomplished. So, detesting monopoly, I switched my grocery trade to an independent store; and, realizing that collective bargaining was the only way labor could have a Chinaman's chance in dealing with employers, I switched my milk account to a union dairy—and from that day to this I have carefully sought out union-made goods (I hope I may be forgiven my one exception, cigarettes), avoided picket lines, and kept my eyes open for indications of fair or unfair labor policy in the companies and stores that I patronize. Hence, when I read your editorial about the profit-sharing plan of the Nunn-Bush Shoe Company, in your issue of January 27 (page 368)—despite the fact that I had already determined to buy a cheaper brand of shoes—I rushed off and bought a pair of Nunn-Bush, my first pair since the war. And I wrote to the Nunn-Bush Company telling them so, hoping that that would encourage them to follow their present happy policies.

This may seem a very unctuous and self-laudatory letter. But I suspect there must be many others who feel the same way as I do and who would like to do their respective little bits if only they thought they were of some value. Certainly my lone letter to Nunn-Bush would not make much of an impression; but if enough of us did the same thing the aggregate impression would be considerable. So this letter is intended simply to urge those who are already doing the same sort of thing to speak out about it, and to invite others to join me in my little private crusade or to tell me how I can do better.

EDWARD J. HEFFRON.

ANTI-SEMITISM

Baltimore, Md.

TO the Editors: Anti-Semitism among Catholics will prevent conversions. Here's how it works: A Jew who wishes to become a Christian is taking instructions from his parish priest. Then he hears a Catholic attack Jews—and the instructions stop right there.

There's no point in saying, "The Jew ought not to have suffered the error of an individual Catholic to keep him out of the Church." Christian charity requires us to remember that people have feelings, and a person who snatches a soul from Christ incurs a fearful responsibility.

REV. EDWIN RYAN.

Points & Lines

Spanish Reconstruction

AFTER the definitive triumph of the Nationalists in Spain, interest in the peninsula must center upon measures of reconstruction. As yet little specific news has come about this essential work. Most reports are from the great news agencies, and have not been checked and double-checked. William P. Carney, *New York Times* reporter who has been with the Nationalists all during the war, told of Palm Sunday celebrations:

Parishioners all over Madrid, of course, were welcome in the twenty-two churches open for worship this morning and consequently all were jammed from early morning until noon. . . . Forty thousand Falangistas who had remained in Madrid throughout the war, either in hiding or as prisoners, marched out to the end of the broad Castellana this morning to attend the open-air Mass in the bright sunshine. . . . More than half of the capital's churches were burned out by the extremist demonstrators. These depredations really began shortly after the republic was established in April, 1931. . . .

A series of Associated Press dispatches disclose the magnitude of the task before the new government and indicate somewhat the way a start is being made:

Among the immediate problems facing General Franco are:

1. The organization of food supplies for hundreds of thousands of Spaniards.
2. Reconstruction of war-devastated areas, whose total repair bill has been estimated at \$1,000,000,000.
3. Returning industry to its pre-war normal.
4. The recovery of lost foreign markets.
5. The disbanding of an army of more than 1,000,000 men and the reintegration of 700,000 Republican soldiers into Nationalist Spain.

The Institute of Credit, Spain's equivalent of the Reconstruction Finance Corporation, which is tackling a vast job of rebuilding the nation, has decided to make those who are held by the Nationalists to have been politically responsible for the civil war pay a large part of the bill and Republican prisoners supply the labor. . . .

The reconstruction program is to be financed:

1. By funds from expropriated properties and other economic penalties decreed on February 9 by the Nationalists against persons judged to be responsible for the war, or its prolongation, under the law of political responsibilities.
2. By fines not assigned by law to other funds.
3. By individual contributions.
4. By Treasury advances.
5. By issuing Institute of Credit bonds up to denominations of 100,000 pesetas.

The Institute will seek to spur provincial, municipal and private reconstruction by advancing funds against first mortgages and loans, bearing interest of 3 percent, payable in twenty years.

The Nationalists have 650,000 prisoners, most of whom will be used for building highways, bridges, railroads, homes, streets and churches.

The prisoners will be classified by military authorities and will receive picks, shovels, tractors and other necessary equipment. They will work under military guards. Three hundred thousand prisoners already are work in Catalonia and southern Spain.

They are paid four and one-half pesetas daily and get

NEW KENEDY PUBLICATIONS

AMERICA —LOOK AT SPAIN

by Merwin K. Hart

President, New York State Economic Council

What can happen here! A warning to Americans against the outside forces sworn to the destruction of democratic government in the U. S. A. The author, a non-Catholic economist of note, arrays undisputed facts gathered at first hand; how the strategy of the "United Front" disrupted Spain and how the Third International now strains to undermine our own nation. This brilliant analysis of the Red, anti-Christian activities that throttled Spain and the reasons for Franco's overwhelming victory is not for Catholics alone, but merits study by all thinking Americans. *Ready April 18th \$2.50*

VICTORY OVER VICE

by Rt. Rev. Msgr. Fulton J. Sheen, Ph.D.

In his inimitable style, Monsignor Sheen cites the Seven Last Words from the cross as an exemplification of the merciful charity of Christ toward sinful mankind and reminds us that, through them, He offers positive encouragement to those seeking the mercy of God. It is a suitable companion and made in uniform style with his earlier small volumes, CALVARY AND THE MASS, THE CROSS AND THE BEATTITUDES and THE RAINBOW OF SORROW. *\$1.00*

RED SKY AT DAWN

by Philip Rooney

A first novel of unquestioned merit, promising a great future for its gifted, graphic author. Distinguished by a charming style, this lilting Irish tale is brimful of wholesome excitement and moves with a bit of a swaggering swing through the adventurous Ireland of the early 1800's. *\$2.50*

BY POST TO ROME

by T. J. Sheridan, S.J.

These radiant and kindly "Letters to Bart" that rationalize the conversion of an English gentleman to his puzzled son and wife win not merely a tolerant reconciliation but something even more precious. An unusual, convincing and often amusing series explaining important doctrines of the Faith. Father Sheridan's gracious style impresses non-Catholics and Catholics alike. An ideal gift book for prospective converts as well as interesting and profitable reading for Catholics, themselves. *\$1.35*



At All Catholic Bookstores

P. J. KENEDY & SONS

12 BARCLAY STREET

NEW YORK



their food and living quarters, but two-thirds of the wage goes to their dependents. . . .

The Nationalists received millions to conduct the war through a 10 percent tax on all sales, including food. . . . Franco issued and declared legal his own greenback peseta currency, backed solely by his confidence in victory. He expects to reconstruct Spain without asking for foreign loans. . . .

The Bank of Spain announced that the peseta exchange rate would be 9 to 10 to the dollar and 42 to 45 to the pound sterling. Nationalist authorities declared Republican social legislation void and imposed their own labor code, fixing the minimum wage at 10 pesetas a day. Higher salaries will be regulated in supplementary orders. . . .

Bookstores must stay closed until next Saturday to give military authorities an opportunity to check their stocks and eliminate books barred by the Nationalists. Newspapers were ordered to refrain from publishing anything—even official announcements—until official approval had come from Nationalist headquarters. Another order directed that all letters be posted unsealed to permit quick censoring. . . .

Martial law was proclaimed for the conquered territory to facilitate quick judgment of Republicans. A New York *Times* report told:

General Espinosa de los Monteros, who proclaimed the state of war, told Madrid that Generalissimo Francisco Franco's forces brought "peace, order, pardon and affection" and persons rigorously observing the terms of the proclamation had no reason to be frightened. He gave this list of offenses which he said would be punished by death:

1. Possession of unauthorized radio transmitters or receivers and receipt of news adverse to the Nationalist cause.
2. Firing from a house. The porter or occupants of the floor from which shots are fired will be held responsible unless proved innocent.
3. Robbing, sacking and pillaging.
4. Sabotage of mails, telegraphs, telephones, railways, street cars, subways, factories and electricity, water service and industrial installations.

Those charged with the following offenses are to be tried by military courts:

1. Insulting the armed forces, spreading reports or subversive propaganda against the Nationalists.
2. Publishing, possessing or distributing tendentious propaganda.
3. Interrupting the normal functioning of labor through strikes or otherwise.
4. False accusations and meeting without authorization in groups of more than three persons.

Frank Smothers writes on the "Future of Church in Spain" for the Chicago *Daily News*:

Franco's triumph means that the conservative Catholic party has shared a victory—but has shared it with foreign and Spanish Fascists and militarists. Equally the Basque Catholics have suffered a defeat—along with other Republicans from extreme left to center. . . .

Now, however, the Vatican, under new leadership, must cope with a very different Spain. Many thoughtful Catholics in Europe believe the degree of its success or failure will depend upon the extent to which it dissociates itself from victorious Fascism and reaction in Spain, the extent to which it may succeed in preventing the Church in Spain from being a prisoner of the government, the extent to which over years ahead Spanish Catholic leadership may strive for the material and spiritual welfare, including freedom, of the people. But something worse even than the current Franco régime may have to be faced by the new Pope. Berlin and Rome are not wholly happy over Franco. . . .

The Stage & Screen

The Philadelphia Story

IN "THE PHILADELPHIA STORY" Philip Barry has returned to the muse of comedy and to the days of his "Holiday." He has chosen for his chief protagonist a young girl of wealth, divorced, and of parents who have separated. She is about to marry a second husband, and to the wedding come her father, her first husband, and a couple of reporters from a magazine which closely resembles *Fortune*. She is selfish and cold, the typical spoiled child of American society. The plot itself is simple, dealing with her awakening to what she is and her remarriage with her first husband, but what counts are the steps by which she arrives at this awakening. There are moments when Mr. Barry violates the canons of good taste; and one scene, where in the presence of the male reporter the first husband tells his wife what she is like, strains credulity. Also the whole business of the reason why the reporters are there is rather confused. But on the whole Mr. Barry has written an interesting play, with shrewd touches of character, and much humor. Moreover, Mr. Barry's heart and brain are both on the side of the angels, which is something in this day of inverted values in the theatre, though not as rare as it was a few years ago. Also Mr. Barry can write admirable dialogue, though at times his tendency to preciosity is evident. In fact this latter tendency is his greatest artistic sin. But despite this fault Mr. Barry has written his best comedy since "Holiday," though not his finest play—that is "Here Come the Clowns." And most important of all from a box-office standpoint, he has written a magnificent part for Katherine Hepburn.

As Tracy Lord Miss Hepburn has confounded those critics who have asserted she is not an actress but only a personality. She proves herself very much of an actress. I will not speak of her beauty, of her vitality, or of her athletic grace of movement. She always had these. But now she has more. She has artistic insight, sensibility, variety, tenderness, pathos, yes, even emotion, though not the emotion that flames. In short, she proves that she can characterize, and with a mastership of detail. Only perhaps in her voice is there still a certain monotony, and this she has largely conquered. Miss Hepburn's determination to make of herself a real actress, a struggle which at times must have seemed to her heart-breaking, has always been admirable; that she has at last succeeded in it is splendidly gratifying. Of course she has done it with the aid of a magnificent part, but then magnificent parts are needed for fine acting. The Theatre Guild has chosen admirable associates for her. As Tracy's first husband Joseph Cotten proves himself a young actor possessed of charm, tenderness and a fine presence. He plays a difficult part admirably. His future will be watched with interest. Van Heflin is always excellent, and never more so than as the reporter, while Shirley Booth as his associate, Forrest Orr as the philandering uncle, and Nicholas Joy

as Tracy's father are in their ways equally good. A word of praise too is due Robert Sinclair for his direction. So the Theatre Guild, Mr. Barry and Miss Hepburn have all three a popular triumph. GRENVILLE VERNON.

A la recherche du temps perdu

"THE STORY OF VERNON AND IRENE CASTLE" may spell romance for those who remember this famous dancing couple in their heyday but as material for Fred Astaire and Ginger Rogers it seems a little flat and uninspired. The first boy-meets-girl part is rather dull and only gains interest through the nostalgia aroused by 1911 costumes and frequent playing of such old popular songs as "By the Sea" and "Oh, You Beautiful Doll." Once Vernon and Irene have risen to the heights of their career, the picture, which was directed by H. C. Potter and supervised by Irene Castle herself, speeds along especially through the use of fine photomontage showing the team glamorously sweeping the country as they dance the tango, fox-trot, maxixe and Castle walk to tunes like "Too Much Mustard" and "Pretty Baby." While oldsters will be disturbed during this success period by the war hysteria and the impending tragedy of 1918, younger audiences, not bothered by the fact that dancer Fred Astaire doesn't really act at all and that Ginger Rogers doesn't look the least like svelte, dark-haired Irene Castle, may be astonished at a musical that ends, not in a clinch, but with the death of the hero.

It is odd that Warner Brothers should have followed "The Oklahoma Kid" so quickly with "Dodge City," another empire-building, post-Civil War "western" that has many plot situations in common with the first picture. However, this new film has a good rousing gusto, plus an epic quality that is due to Michael Curtiz's direction, excellent use of vivid Technicolor and a smooth performance on the part of the noble hero—Errol Flynn, who is Irish this time and handsomer than ever with his old-fashioned mustache. It is he who leads the settlers of Dodge City, Kansas, the farthest west terminal of the railroad, to restore order and dispose of Bruce Cabot (not Humphrey Bogart) and his thieving, corrupt gunmen. The rewards are the love of Olivia de Havilland and another clean-up job in a still farther west outpost.

"The Story of Alexander Graham Bell," another Hollywood monument to the dear old days beyond recall, should have the makings of first-rate cinema; but as directed by Irving Cummings and cast with Don Ameche, Loretta Young and a flock of her sisters, it has the coy, kittenish quality of "Little Women." Shining through the beauty and pleasantly sentimental Alcott atmosphere (which is further emphasized by unusually fine photography of Boston in the 1870's) are, of course, highlights from the life of Alec, admirably acted by Mr. Ameche, Henry Fonda, Gene Lockhart and Charles Coburn: his work with the deaf; his experiment with the telephone leading up to that exciting scene with its "Mr. Watson, come here. I want you"; the interview with Queen Victoria; and Alec's valiant speech in defense of inventors. However, the too romantic finale demands that the picture be subtitled, "Love Conquers Western Union."

PHILIP T. HARTUNG.

THE JACOBAN AGE

By DAVID MATHEW

The newly-appointed auxiliary bishop of Westminster deals here with the historical setting of one of the most important phases of the early colonization of our country. His study covers the change from that world from which Virginia was founded to that from which the Calvinists set forth for Maryland. 354 pages. \$5.00

THE VATICAN AS A WORLD POWER

By JOSEPH BERNHART

Translated by George N. Shuster. A brilliant essay on the Papacy, the book is at once a history and an interpretation. It summarizes briefly and very effectively the principal events in each period. Chapter divisions are well managed so that the story of the Popes is built into the general historical development. 450 pages. \$4.00

THE VOICE OF THE CHURCH IN CHINA

A collection of documents giving the only comprehensive survey in English of a question of vital concern not only to the Catholic Church but to civilization itself. Contains the witness of the Chinese bishops to the condition of their country, the message of Pope Pius XI to the Chinese people and a preface by Dom Pierre-Celestin Lou Tseng-Tsiang, former Chinese minister of Foreign Affairs. 120 pages. \$1.25

LONGMANS, GREEN & COMPANY



114 Fifth Avenue, New York
215 Victoria Street, Toronto

DAUBER & PINE BOOKSHOPS, Inc.

66 Fifth Avenue at 12th Street
New York

Largest and Choicest Stock of
Good Second-Hand and Out-of-
Print books on all Subjects. Rare,
Old and Curious Books. Fine Sets.
Suitable for Private and Institu-
tional Libraries.

Reasonable Prices. Catalogs Free.
Libraries Purchased for Cash.

Open until 9 P.M.

CROFTS

Books for Catholic Colleges, libraries, study groups and individual readers

Social Problems \$3.50

by R. W. MURRAY, C.S.C., AND F. T. FLYNN

"A splendid analysis of the significant problems of human welfare."—*Newsletter, Catholic Book Club.*

"One of the most important books of the year in the social field."—*America.*

Introductory Sociology \$3.00

by R. W. MURRAY, C.S.C.

"The necessary guide posts for Catholic readers amid the maze of conflicting doctrines."—*John A. Lapp in The Commonwealth.*

"Frankly and fearlessly Catholic. . . . Sound sociology."—*America.*

Also by Father Murray

STUDY GUIDE TO INTRODUCTORY SOCIOLOGY. . . . \$3.00

Among Recent Titles

THE GROWTH OF EUROPEAN CIVILIZATION

by A. E. R. Boak, Albert Hyma, and Preston Slosson

INTELLIGENT READING, by Edward A. Tenney

BIOLOGY, by U. A. Hauber and M. Ellen O'Hanlon

THE SCHOOL CAFETERIA: 2nd Ed., by Mary de G. Bryan

LATIN FOR USE, by Lloyd B. Holsapple

Catalogue on Request

F. S. CROFTS & CO., 41 Union Square, New York

Books of the Day

Dangerous Decadence

The Ruling Class, by Gaetano Mosca; translated by Hannah D. Kahn; edited and revised with an introduction by Arthur Livingston. New York: McGraw-Hill Book Company. \$4.50.

THIS is one of a number of books of continental European scholarship which have been brought to the American readers in the last few years. It is undeniable that American scholarship was highly provincial before the World War. English works were made available, to a limited extent, but not so the writings of great scholars of the continent. These were buried in languages foreign to the Americans. It is a happy augury for American scholarship that so many great works are now being made available.

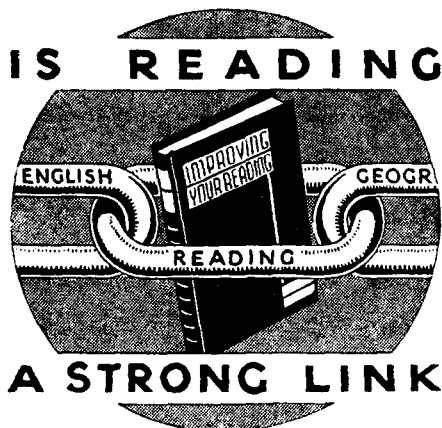
This is especially true of Italian writers, such as Pareto and now, Gaetano Mosca. Americans have been little aware of the sweep of scholarship of some of these writers. They have blandly held the superiority of Northerners, even of Northerners in Italy, as against Southerners. The answer is in the scholarship exhibited in this book, "The Ruling Class."

Gaetano Mosca is a Sicilian, born eighty years ago in Palermo. He began writing in 1878 and continued for more than forty years in the production of the material which is embodied in this book. The present edition brings together parts of two of his works, revised in part as late as 1923. We have here a work, therefore, which was written before the ascendancy of Fascism and other forms of dictatorship and, consequently, a work which is detached, which is more objective than one would be likely to find, even from scholars, in this day of more intense feeling.

Mosca began his writings as a student of Taine, conceiving the idea of generalizing the findings of Taine on the causes of the French Revolution, which Taine found to be in the decadence of the ruling classes. Mosca saw in Taine a truth which he applied to all forms of society and government. The thesis is stated by him as follows:

"Among the constant facts and tendencies that are to be found in all political organisms, one is so obvious that it is apparent to the most casual eye. In all societies—from societies that are very meagerly developed and have barely attained the dawns of civilization, down to the most advanced and powerful societies—two classes of people appear, a class that rules and a class that is ruled. The first class, always the less numerous, performs all political functions, monopolizes power and enjoys the advantages that power brings, whereas the second, the more numerous class, is directed and controlled by the first, in a manner that is now more or less legal, now more or less arbitrary and violent, and supplies the first, in appearance at least, with material means of subsistence and with the instrumentalities that are essential to the vitality of the political organism."

With that thesis he traces through all of the forms of government and the political and social institutions surrounding government and finds always proof that small minorities govern. He gives a searching inquiry into parliamentarism. In this analysis Mosca is not only the scholar, but the practitioner. He was editor of the Jour-



IN YOUR SCHOOL?

If your pupils fail in their studies, nine times out of ten it's because of weakness in reading! Diagnostic tests show that a large percentage of elementary and high school students do not know how to read effectively. Failure in one or more subjects is readily traced to this fundamental weakness.

IMPROVING YOUR READING and READING FOR SKILL are two new remedial reading texts which tackle this problem and solve it with amazing success. Providing a wide range of exercises, diagnostic and achievement tests, and incorporating every known device used in remedial work, these two volumes set up an adaptable workable program.

For Elementary Schools and Junior High Schools

Wilkinson and Brown's
IMPROVING YOUR READING
Price \$1.00

For Junior and Senior High Schools

Broening, Law, Wilkinson and Ziegler's
READING FOR SKILL

Edition with Answers \$1.30 Edition without Answers \$1.20

Write for your copy of our free booklet No. 18C

NOBLE and NOBLE, Publishers, Inc., 100 Fifth Ave., N. Y. C.

nal of the Chamber of Deputies in his earlier years and served as a deputy from 1908 to 1918, serving also as Under-Secretary for the Colonies. He was then made Senator for life.

He analyzes the whole problem of collectivism using the term socialism rather than communism, because in his day that was the term more commonly used. He describes collectivism in all of its forms; looks at anarchism; and even finds some space to devote to Henry George and the single tax.

While doubting the values of the effort to make a government emanate from the masses of the people, Mosca is a defender of democracy and of the representative system. He writes at some length about the superiority of representative systems and indicates the causes of their failure. Imperfect as its operations may have been, he holds that the radical solutions proposed, namely, those of collectivism, would lead to the adoption of a less perfect and "a more primitive political system than the one that they now have." "Certainly," he says, "no one would try to maintain that the representative system cannot be improved upon very considerably, or that in time it could not be replaced with something different and better." He calls for a restoration of the representative system by a realistic approach to the political, social and economic forces.

To save the representative system, he calls upon the ruling class to rid itself of "many of its prejudices and change its psychological attitude. It must become aware that it is a ruling class, and so gain a clear conception of its rights and its duties. It will never be able to do that unless it can raise the level of its political competence and understanding, which have so far been woefully defective in the most highly civilized countries in Europe, and in some countries altogether lacking. . . . It must be able to see a little beyond its immediate interest and no longer squander most of its energies in the pursuit of objectives that are of advantage to certain individuals only, or to the little cliques that are grouped about certain individuals. It must be persuaded once and for all that the situation that confronts us today is such that, in order to be worthy of belonging to the chosen minority to which the lot of every country is entrusted, it is not enough to have won a university degree, or to have managed a commercial or industrial enterprise successfully, or even to have risked one's life in the trenches. Long study and great devotion are also necessary."

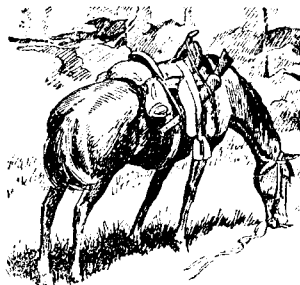
While the book is devoted to an analysis of the ruling classes, it contains one chapter on political science which gives more clearly the concepts and limitations of political science than can be found in similar space anywhere.

The limitations of a reviewer of a work like this are very obvious. The reader cannot dip into this book at any point without being fascinated by the wealth of background, the powers of the generalizations and the clarity with which the findings and conclusions are expressed. Whether agreeing with the thesis and the conclusions, or not, one is compelled to read this work if he would have a clear understanding of modern currents in politics and government.

The editor of the work gives, in an Introduction of forty pages, an extraordinarily fine review of the place of Mosca in the field of the social sciences.

JOHN A. LAPP.

T M SILVER CLOUD RANCH



Write for Booklet

The only ranch camp for Catholic boys in the Yellowstone Park area

Typical ranch activities

Wholesome atmosphere

Visiting priest

Limited to twenty boys

Lewis A. McGowan, Jr.

304 Smith Street
Providence, R. I.

CAMP NOTRE DAME

Lake Spofford on site of
Camp Namaschaug New Hampshire
Boys 7-16

Rates \$125 per season \$15 per week Ten Weeks

No Charge for Transportation
New equipment includes 1939 Packard station wagon and two 14½ foot sailboats.

Write for Booklet: JOHN E. CULLUM, Director
State Capitol Building, Union City, N. J. Palisade 6-3840

BLACK STARR & FROST GORHAM

FIFTH AVENUE • NEW YORK

Communion Vessels
Personal Gifts
Altar Appointments

St. Hilda Guild, Inc.



Church Vestments, Altar Linen
Ecclesiastical Embroidery

Conferences with reference to the
adorment of churches

Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1055

For Your Information

THE COMMONWEAL, editorially, gives you a clear, honest appraisal of current news, books, plays and movies. Its advertising columns, likewise, present the news of reliable advertisers, who are ready to serve you to your own satisfaction. It will pay you to read their announcements.

"A worthy and brilliant successor to
'HANGING JOHNNY'."—*N. Y. Times*

THE RISING

By MYRTLE JOHNSTON

To this dramatic novel of an Irish rebellion "she has brought such a fine and revivifying imagination to the telling that every incident, every scrap of conversation, stands out starkly and excitingly illuminated," continues the *N. Y. Times*. "Dramatic . . . tragically beautiful . . . should establish Miss Johnston among the important modern Irish authors."—*Chicago Tribune*.

\$2.50

At All Bookstores

D. APPLETON-CENTURY COMPANY
35 West 32nd Street New York

PLAY

EDDIE DOWLING presents
"THE WHITE STEED"
A Comedy by PAUL VINCENT CARROLL
with JESSICA GEORGE BARRY
TANDY COULOURIS FITZGERALD
"The Season's Best Play"—NATHAN, *Newsweek*
GOLDEN THEA. 1 Evs. 8-40—55c, \$1.65, \$2.20, \$2.75, \$3.30
W. 45th Mats. Wed. & Sat., 55c, \$1.10, \$1.65, \$2.20

Classified Advertising

PRINTING

General and Offset Printing—Vari-Typer Composition
JOSEPH T. MALONE
13 Water Street, Whitehall 3-0265, New York City

BOOKS ON IRELAND

A host of Irish Books has been recently published dealing with the literary and political questions of the day, poetry, fiction, etc. Won't you let us send our NEW Book Catalog? Irish Industries Depot, 780 Lexington Ave., New York.

CIRCULATION LETTERS

Want more circulation, higher percentage of renewals? Revamp your letters, get better results, save money. Send copy of your magazine and promotional letters to Box 21, THE COMMONWEAL.

REAL ESTATE

House saturated by atmosphere of Catholic family life for sale in most desirable section of Suburban New Jersey. Box 23, THE COMMONWEAL.

EXECUTIVE POSITION WANTED

DISTRIBUTIST desires executive position with bank in which his philosophy and thorough financial knowledge can usefully be applied. Correspondence invited. Box 22, THE COMMONWEAL.

EDUCATION

American Caste and the Negro College, by Buell G. Gallagher. New York: Columbia University Press. \$2.50.

WHILE this book is essentially a volume of shop talk intended for the ears of educators, especially those connected with secondary schools for Negroes, it is packed so full of sound observation on race relations that no lay reader interested in the American color problem can well afford not to read it. The author, a white president of a Negro college, lays down the proposition that the task of higher education for Negroes is to train an officer class for the race. Examining the theories of education current in segregated schools, he finds that all of them fall short of performing their function. He proposes a theory of education for Negro students that would prepare them for leadership, social responsibility and interracial diplomacy by making those spheres not subjects but activities of undergraduate life. He pictures a college, he calls it a functional college, which is a microcosm of society. The students are actual leaders: statesmen, administrators, legislators or private citizens, according to their ability.

Professor William Kilpatrick, of Columbia University, who writes an enthusiastic Foreword, says the author has made his theory work in his own college. The soundness and practicability of the theory is a matter for debate, probably endless debate, among the author's fellow schoolmen. The general reader will be interested in his analysis of American race relations. Here one will find fat and toothsome reading; sharp and penetrating insight, a broad and tolerant point of view.

The writer covers such a wide field of race relations and probes so deep into their causes and background, that comprehensive comment on his conclusions and how he arrives at them is practically impossible in a limited review. One is tempted to resort to copious quotation as a short cut to indicating the scope and depth of his analyses. It is not an easy book to quote, for a fluid and gracious style is not one of its merits. The author is prodigal with words. If he fails to make a point clear in one sentence he will do it in two or three paragraphs. What he has to say is usually well worth the labor of groping through pages of foggy text, a rare instance of verbosity being a virtue.

"From the standpoint of the individual," the author believes, "education has two social functions: (a) it must develop in him a deep respect for the human personality, an intense love for it, and a keen desire to promote its welfare; (b) it must develop in him the capacity, the social intelligence, to promote the common welfare." Effective education will also cultivate "individual ability to live above the difficulties of caste, to transcend what is not immediately transformed." The morally and spiritually stable Negro leader will be practical enough to consent to temporary adjustments of race relations while holding fast to the principle that the final solution of the interracial problem should and must be unqualified interracial equity.

"By acquiescing in the inequity of the caste system," he says, "the Negro becomes accessory to the act of economic, esthetic and cultural self-strangulation with which the Caucasian threatens himself." By the sociological route, the author comes close to Father La Farge's position in "Interracial Justice," where the latter declares that it is morally wrong for Negroes to accept the principle of the double standard in race relations.

For a complete anatomy and physiology of the race problem, a description of its form and structure, and what makes it live and grow, this is one of the best books written by anybody in our time. THEOPHILUS LEWIS.

Counseling Young Workers, by Jane F. Culbert and Helen R. Smith. New York: The Vocational Service for Juniors. \$1.75.

AS STATE after state sets up some form of junior vocational guidance service, a book such as "Counseling Young Workers" should prove exceedingly helpful to those engaged in this work. It is a clear, detailed explanation of the practical methods developed by the Junior Consultation Service—an agency sponsored by the Vocational Service for Juniors, the Junior Division of the New York State Employment Service and the National Youth Administration.

The knowledge that the procedure described in the book is not guess work, but is a method worked out over some years of practical experience gives the weight of authoritative guidance.

The plan of the book is concise and orderly. Four main fields are covered, namely: "The Counselors Work with the Client"; "Working Relations with Other Agencies"; "Administrative Procedures and Office Mechanics"; and "The Psychological Department." As the titles indicate, the work is of a technical nature and will be consulted mainly by agencies and persons who are working out like problems. An Appendix gives valuable exhibits of forms to be used. The book should be in the library of all who are engaged in practical junior counseling work.

ELIZABETH MORRISY.

HISTORY

The Jacobean Age, by David Mathew. New York: Longmans, Green and Company. \$5.00.

THIS refreshing study of the changing cultural and politico-religious background of the first quarter of the seventeenth century in England is based largely upon unpublished and uncalendared manuscripts. It is a brilliantly detailed consideration of that stratified Stuart world, instinct with claims of privilege, from which the settlers sailed to Virginia. Among the main purposes served by the reign of James I was the liquidation of the consciously heroic Elizabethan spirit. The king, sagacious and impenetrable, had little taste for travel. There was no war to stir up the rural life. A certain lassitude crept over the religious scene. The influence of the isolated Catholic minority was negligible. Across England the great acquisitive households settled to their stride. Lord Salisbury's tranquil wisdom kept the machinery of government running smoothly.

The second decade of the reign is marked by the submergence of the Howards and the increasing power of Buckingham. A novel sobriety overtook the management of overseas adventures. Courtiers bought shares in the Virginia Company, motivated by a genuine desire to make money in polite company. The sale of political reversions and appointments was brisk. Buckingham's unique position remained unaltered in the reign of Charles I. In 1628, however, there was discernible a hardening of the profound Puritan and political hostility against him. When an assassin struck him down in Portsmouth Harbor there was ill-concealed rejoicing in many quarters. But the king became less happy, more secret. In such

Mt. St. Mary-on-the-Hudson

NEWBURGH, N. Y.

What do you demand in your daughter's education?

1. Character development.
2. Intellectual standards.
3. A sound body.
4. Training in appreciation and ideals.

Mt. St. Mary's Academy, a State-chartered school, a member of the Middle States Association, maintains sound Christian standards in developing the character, the mind, the body. Exceptional opportunities in Music, Art, Dramatics. College-preparatory, business, general courses. Kindergarten through twelfth grade. Modern, fireproof buildings; a sixty-eight acre campus overlooking the Hudson; extensive athletic field and completely-equipped gymnasium.

Write for illustrated booklet.

SISTERS OF ST. DOMINIC

Our Lady of Mercy Academy

Syosset, Long Island, N. Y.

Boarding School for Girls

Affiliated with the State University

Elementary, High School and
Commercial Departments

Conducted by the Sisters of Mercy

COLLEGE MISERICORDIA

Dallas, Pennsylvania

Conducted by the Sisters of Mercy
of the Union

For Information Address the Registrar

LISTED above and on the following pages are leading Catholic colleges and schools. They will gladly send you catalogs. When writing to them please mention THE COMMONWEAL.

EDUCATIONAL DIRECTORY—BOYS' SCHOOLS

UNIVERSITY OF OTTAWA

THE BILINGUAL UNIVERSITY of the Dominion of Canada

In the Heart of the Capital

60 miles from Ogdensburg, N. Y., Route 16

Under the Direction of the Oblates
of Mary Immaculate

COURSES

HIGH SCHOOL: Four years, leading to the Matriculation Certificate for entrance to the University.

FACULTY OF ARTS: (1) Regular Course: Four years, leading to B.A., B.Sc., B.Com. (2) Night Courses and Summer Courses, leading to B.A., B.Sc., and to Teacher's First Class Permanent Certificate. (3) Graduate Courses, leading to M.A., D.Ph., D.Litt. (4) Special Courses: French, Italian, German, Spanish; a course in Translation, preparing candidates for positions as translators; a course in Public Administration; a course in Journalism; (5) Correspondence Courses, leading to B.A. and Certificates. (6) Pre-Medical, equivalent to First Year in Medicine. (7) School of Music and Elocution. (8) School of Nursing, leading to B. Sc. in Nursing. (9) School of Political Science, consisting of four sections: Diplomacy, Sociology, Commerce and Finance.

ECCLIASTICAL FACULTIES: Philosophy, Canon Law and Theology. Institute of Philosophy: Residence Hall for lay students following courses in the Ecclesiastical Faculties.

BOARD AND TUITION: High School: \$390.00 and \$310.00. Arts: Regular Course: \$330.00.

Other courses given on request.

(Fees for Libraries and Athletics are included in the tuition.)

ROOMS: Semi-Private Rooms extra.

For more information address

THE RECTOR

UNIVERSITY OF OTTAWA, CANADA

We Glory in Our Thousands of American Alumni

LOYOLA SCHOOL

Park Avenue at 83rd Street,
New York City

Select Day School for Boys
Under Jesuit Direction

Five Upper Years of Grammar
School

Four Years of High School

Approved by the Regents of the University of
the State of New York and by the Association
of Colleges and Secondary School of the Mid-
dle States and Maryland.

For Information Apply to the Headmaster

interior isolation of soul there began to develop those unfortunate characteristics which alienated him from his people and were destined to complete the portrait of the Royal Martyr.

This handsomely illustrated book is replete with terse, vivid characterizations of rich lords, serene prelates and soft-spoken job-hunters. Their letters, petitions, sermons and depositions evoke a delightful picture of an age that was amiable, contented—and becalmed.

JOHN J. O'CONNOR.

The History of History, by James T. Shotwell. Volume I. New York: Columbia University Press. \$3.75.

THIS is essentially a reissue of the author's "Introduction to the History of History" which appeared in 1922. The present study treats of historians from the earliest times to about the fifth century A. D. It is to be followed by a companion volume carrying the story forward to our own day. Professor Shotwell displays an enormous erudition which he manages with great ease. Everywhere in his story, which passes in review the works of Manetho, Herodotus, Thucydides, Polybius, Livy, Tacitus, Eusebius and many others, he proves to be an expert guide respecting the manner in which the ancients handled times, persons, places and events. Under this guidance we get to know who these historians were, what themes were ornamented by their labors, under what difficulties they worked and with what success their efforts were crowned.

Nevertheless none of this is quite so important as what Professor Shotwell himself thinks about these ancients and their works. The materials he describes have been presented before. The form of their presentation and the author's intentions, pragmatically regarded, are the new factors. Such influence as the book will enjoy must come from them.

It is easy to report this form and this intention for it is discernible on nearly every page. Everyone knows that when a historical composition (and this is a history of history) occupies itself with a long time period, and does so on a level of abstraction so remote from details as to permit of the narrative being closed with a few hundred pages, the likelihood is very great that the author's general system of values—especially his religious values—will enjoy a prominent place. Professor Shotwell everywhere indicates that, as a historiographer, he is anti-religious and anti-Christian. Stating it positively he finds his own outlook best stated by the atheist Lucretius—the author, as he says, of "a poem for the twentieth century." Of Christianity he writes that it was a "product of obscure enthusiasts in an obscure and despised people." He speaks of it as creeping "half hidden, along the foundations of society."

Logical positivists now distinguish in language three fundamental dimensions: semantic, syntactical and pragmatic. It is exceedingly difficult, if indeed it is not impossible, to eliminate the third. Its presence is sometimes of no consequence. In the present work the author's pragmatic objective intention—to ridicule and depreciate religion in what he supposes to be the interests of the "emancipation of human intellect"—dominates the entire book, making of it less a manual for students and cultivated men than a naturalist's tract of the times.

This volume illustrates Professor Shotwell's own statement that "in a piece of historical writing arrangement is argument. . . ." Not only is the book's objective

intention anti-Christian but in the very structure of the language used—in its “arrangement”—it is likewise weighted against the religious outlook.

JAMES N. VAUGHAN.

RELIGION

Great Catholics; edited by Claude Williamson, O.S.C., F.R.G.S., F.R.Hist.S. New York: The Macmillan Company. \$2.50.

IT WAS, I think, Leonard Woolf who wrote, with disparaging intent, of the place which biography should take in relation to history. Yet those whose belief implies a high estimation of the dignity of the individual human personality will not be disposed to view the matter in the same light as will the follower of a materialistic philosophy. The implied object of this book might be an illustration of what could be termed a Christian view of the matter. It contains studies of some three dozen Catholics, and, in the absence of any declaration from the editor, one assumes that the purpose of the book is to display the achievements of these men and women as they exemplified Christianity. The book suffers somewhat from the fact that much of it seems to have been written with a view rather toward edification than instruction: those who scan these portraits will generally look in vain for any sign of the wart upon the nose.

It is a curious and somewhat arresting fact that from each of the first, eleventh, thirteenth and fourteenth centuries was selected one character, from the fourth two, from the fifteenth two, from the sixteenth six, from the seventeenth five, from the eighteenth four, and from the nineteenth the astonishing number of fourteen. (Of these last, but one lived more than twenty-five years in the present century, and did his great work in that period.) Just what principle governed this system of selection does not, I confess, leap readily to the understanding. On the whole the collection does not seem as successful as it might have been made, and it is with acute disappointment that this reviewer saw unfulfilled what he had visioned as a convincing synthesis demonstrating distinctive contributions which Catholics have made to the growth of our civilization.

Excellent as many of these studies must be accounted to be, the book itself is not unjustly set aside as one of those shafts that miss the mark. Perhaps this is so chiefly because the conglomeration of so much laudatory material gives one a somewhat less objective view than might be obtained by stitching together a selection of articles from the “Encyclopaedia Britannica,” Michaud’s “Biographie Universelle” and the “Dictionary of National Biography.” Or should it be ascribed to the absence of any expressed thesis?

I would that the editor had given us an introductory chapter defining and exposing his aim in bringing together these strangely assorted characters—St. Catherine and the Chevalier de Bayard, Cardinal Pole and Saint Augustine, John Dryden and Saint Margaret Mary, Daniel O’Connell and Julie Billiart, Mother Janet Stuart and the Abbé Migne, Aubrey Beardsley and Father Suarez, to name only a few. And had every author, without losing any of that fundamental sympathy with his subject which is the first duty of a biographer, thought less of writing an edifying tract, I think this would have been a better book. As it stands, it should move readers to more detailed study of the men and women whose names are mentioned in it.

ALASTAIR GUINAN.

EDUCATIONAL DIRECTORY—GIRLS' SCHOOLS

College of New Rochelle

New Rochelle, N. Y.

conducted by the
Ursuline Nuns

Offering A. B. and B. S. Degrees

Accredited by the Association of
American Universities

Westchester County

Sixteen miles from
Grand Central Station, New York City

TRINITY COLLEGE

WASHINGTON, D. C.

*An Accredited Catholic Institution for the
Higher Education of Women*

Beautifully located in the Immediate
Vicinity of the Catholic University

Incorporated under the Laws of the District
of Columbia and empowered by Act of Congress
to confer degrees.

Conducted by the
SISTERS OF NOTRE DAME OF NAMUR

For particulars, address
THE REGISTRAR OF THE COLLEGE

EDUCATIONAL DIRECTORY—GIRLS' SCHOOLS

MARYMOUNT COLLEGE

Tarrytown-on-Hudson, New York

Conducted by the Religious of the Sacred Heart of Mary
Accredited. Resident and non-resident. Confers B.A.,
B.S. Degrees. Special two-year course. Music, Art, Ped-
agogy, Journalism, Household Arts, Dramatics, Secretarial,
Pre-Medical. Athletics.

Extensions: 1027 Fifth Ave., New York City
Paris, France Rome, Italy

Address Secretary

MARYMOUNT PREPARATORY SCHOOLS

Wilson Park, Tarrytown, New York
Fifth Ave. & 84th Street, New York City

Address Rev. Mother

SETON HILL COLLEGE

Greensburg, Pennsylvania

Degrees: B.A., B. Music, B. S. in Home Economics

Pre-Medicine, Pre-Law, Teacher Training,
Social Service

Junior Year Abroad

Honors Courses

Accredited by The Association of American Universities
Holds national membership in
The American Association of University Women

Women from 11 foreign countries and 27 American States.

URSULINE ACADEMY

Grand Concourse at 165th Street, N. Y. City
(Opposite All Hallows)

College Preparatory School for Girls
HIGH SCHOOL & ELEMENTARY DEPARTMENTS
Resident and Day Pupils.

Chartered by Regents of State of N. Y.

Immaculate Conception Academy

Oldenburg, Indiana

Boarding School for Young Ladies
State Commissioned

Address: Directress

ACADEMY OF ST. JOSEPH

In-the-Pines

Brentwood, Long Island

Boarding and Day School for Girls

Elementary and High School, Affiliated with the State University
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING

ADDRESS: MOTHER SUPERIOR

NAZARETH COLLEGE

ROCHESTER, N. Y.

... FOR WOMEN ...

Directed by Sisters of St. Joseph

Arts, Science, Secretarial, Music, Teacher Training,
Social Work, Art

The Inner Forum

SPRING seems to be the season for Catholic dramatic activities. The Catholic Theatre Conference has now begun to come of age and the fruits of its efforts may be seen in New York, Chicago and Los Angeles. The spring season in New York will include "Murder in the Cathedral," "The Far Off Hills," "Cradle Song" and a series of one-act plays. All these performances are being given by various college groups in the theatre of the Barbizon Plaza (May 6-9). The Chicago plays include "Murder in the Cathedral," "Women Have Their Way," "The Trojan Women" (or "Cradle Song"), "Mary of Scotland" and "The First Legion." The Chicago plays will be given in the Loyola Community Theatre. Last summer saw a series of one-act plays given in Los Angeles under the direction of Charles Costello and the auspices of the Catholic Theatre Workshop, with the cooperation of Archbishop Cantwell.

The object of all this activity is to make available to the public in a non-commercial way plays which are either specifically Catholic or at least are in no way objectionable from the point of view of Catholics. There is the further object of providing young people with a form of pleasure which is stimulating and instructive, to take the place of the many pleasures of the day which are, to say the least, dulling and useless. There is no recreational activity which is so thoroughly social as that of presenting plays; it necessarily involves a relatively large group of people coordinating their efforts to achieve an effect, and it appeals directly to the community for its support. It isn't much fun to give a play if there is no audience!

Meanwhile the indefatigable Father Helfen continues his activities in the Catholic Drama Movement of Oconomowoc, Wisconsin. He assures his friends that "big things are going to happen," that Archbishop Stritch of Milwaukee "intends to make the Catholic Drama Movement an official organization of Catholic Action under direct leadership and patronage of the Catholic hierarchy." Father Helfen has added considerably to the list of plays available to amateurs through his organization, and he announces for this summer the second session of his Summer School in Drama at Marquette University.

CONTRIBUTORS

Barrett McGURN is a news reporter on a New York daily and former editor of the *Fordham Ram*.

Mary THOMAS is an Illinois radical.

Mortimer J. ADLER is a professor at the University of Chicago and the author of "What Man Has Made of Man," "Art and Prudence" and "St. Thomas and the Gentiles."

William M. AGAR is headmaster of Newman School, Lakewood, N. J.

Blanche Jennings THOMPSON is the author of "Silver Pennies," "Golden Trumpets," "With Harp and Lute," "Bible Children" and "More Silver Pennies."

John A. LAPP is the author of "Our America" and many other books.

Theophilus LEWIS is in the United States Postal Service and dramatic critic of the *Interracial Review*.

Elizabeth MORRISSY is professor of political economy at the College of Notre Dame, Baltimore, Md., and vice-president of the Catholic Association for International Peace.

John J. O'CONNOR is assistant professor of history and sociology in the Graduate School of St. John's University, Brooklyn, N. Y.

James N. VAUGHAN is on the faculty of philosophy at Fordham University and associated with the Surrogate's Court of the City of New York.

Alastair GUINAN, a student of liturgy, is the librarian of the Catholic Club of the City of New York.